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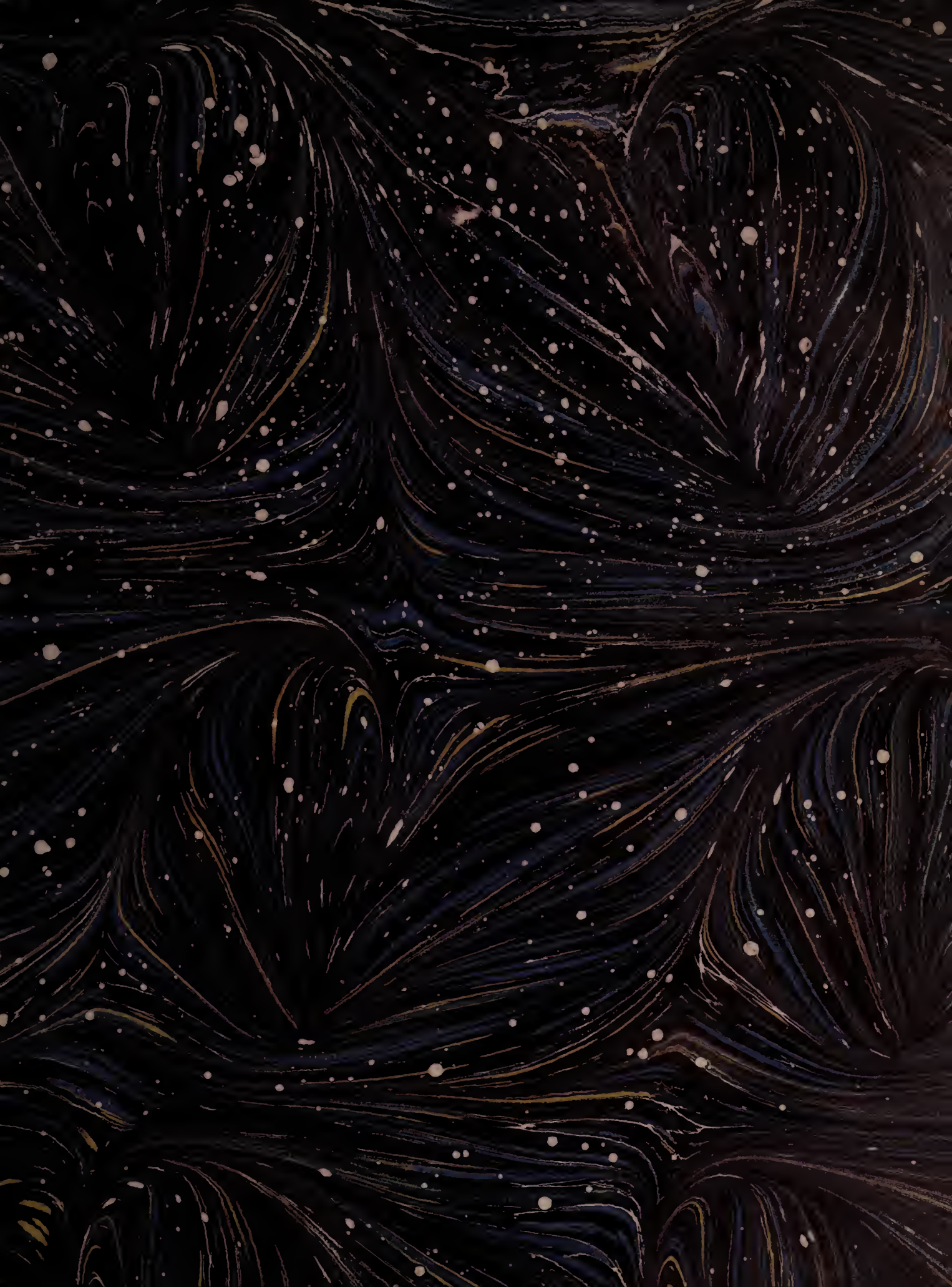
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Vol. 2



Received Jan. 3, 1880.





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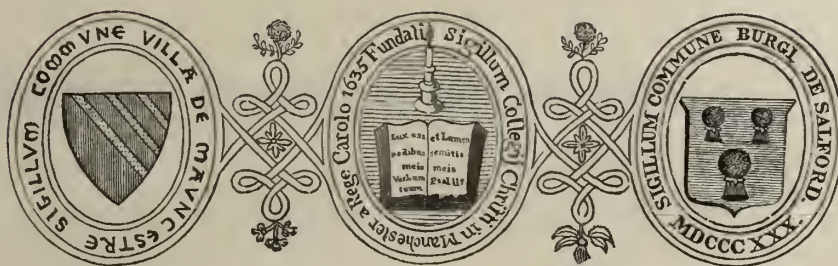
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THE EXTERIOR OF THE CATHEDRAL OF COLOGNE.

Engraved from a drawing by J. G. Schlegel, and published by J. G. Schlegel, Cologne, 1842.

HISTORY
OF THE
FOUNDATIONS
IN
MANCHESTER
OF CHRIST'S COLLEGE,
CHETHAM'S HOSPITAL,
AND
THE FREE GRAMMAR SCHOOL.



VOLUME THE SECOND.

LONDON:
WILLIAM PICKERING.

MANCHESTER:
THOMAS AGNEW AND JOSEPH ZANETTI.

MDCCCXXXIV.

CONTINUATION OF PART FIRST;
BEING THE
HISTORY
OF THE
Collegiate Church, Manchester.

Printed by John Stark, Edinburgh.

ADVERTISEMENT

TO THE

CONTINUATION OF PART FIRST.

THIS work, since I first consented to superintend it, has, from various unforeseen circumstances, some of which have been explained, undergone important modifications. The historical notes, for instance, extracted by the late Mr Greswell from various sources of information, had received a far more than treble addition from my own researches, when one of the most extensive collections which I have any where seen made towards the history of an individual town, (I allude to the library of Mr Heywood of Swinton Lodge,) was liberally offered to me for consultation. My task then became formidable in the extreme, and I found, that, on account of my various other engagements, it was impossible for me to do more than to confine my labours to the History of the Collegiate Church. The rest of the work has accordingly been entrusted to other gentlemen, who are qualified to do justice to their respective undertakings.

In the meantime, the Publishers have evinced such anxiety that the volumes should have every possible advantage which they could derive from the store of historical knowledge offered to them during the progress of publication, that I may perhaps be excused some remark on their public-spirited conduct, as due from myself.

The late Mr Greswell has certainly been the first, since the time of Mr Whittaker, to contemplate a History of the Church of Manchester ; nor have any subsequent attempts to this effect been made, if we except the few occasional notices of a higher cast which are interspersed in the recent very useful, yet unpretending Account of

Lancashire, written by Mr Baines of Leeds. But the desideratum would have been rendered abortive, if it had not met with support in an unexpected quarter. Messrs Agnew and Zanetti have appreciated the true value of such a publication, and have endeavoured, under the most adverse circumstances, to put it into execution. The splendid manner in which they have prepared the embellishments for the present work will, at a future period, distinguish them in the annals of Manchester as the most successful illustrators who have yet appeared of its very interesting topography ; and, as this has been accomplished at an expence so enormous as to preclude any reasonable hopes of pecuniary remuneration, the publishers are fully entitled, on this account, to the lasting gratitude of their townsmen.

S. HIBBERT, M. D.

Edinburgh, February 16, 1830.

WOLFEHATCH CHURCH, WILTSHIRE.

Plate II.



NICHOLAS STRATFORD, D.D.

Bishop of Chester.

Engraved by Thomas from the original Picture in the Collection of

John, Earl of Northolex, Esquire.

Printed by J. Smith, in Pall-mall, near the Theatre.

By permission of the Right Honourable the Bishop of Chester.

Printed by J. Smith, in Pall-mall, near the Theatre.

Printed by J. Smith, in Pall-mall, near the Theatre.

CONTINUATION
OF THE
HISTORY OF THE COLLEGIATE CHURCH,
MANCHESTER.

CHAPTER XXI.

ANNALS OF THE WARDENSHIP OF NICHOLAS STRATFORD, M. A. AND SUBSEQUENT-
LY D. D.—ANNO DOM. 1667 TO 1684.

Written by Dr HIBBERT.

IN the year 1667, Nicholas Stratford, M. A. a Hertfordshire man, and fellow of Trinity College, Oxford, was, through the influence of the Bishop of Rochester, nominated to the wardenship of Manchester College.^a

During the first years of Mr Stratford's wardenship, the events of most consequence relate to the prosecutions against the non-conformists. Many of these were mitigated by the exertions of some few individuals in power, whose minds were bent upon bringing into the House a bill of comprehension and indulgence, which, by giving up certain principles of dissent, was intended to invite the non-conformists to again enter within the pale of the English church; but the object failed by the determined opposition of the majority of the bishops. In the north of Lancashire, the justices were very earnest in rooting out non-conformity, and so many fines and imprisonment took place by virtue of the Oxford act, that an apprehension was excited that similar prosecutions would be attempted in the south. As a prudential method, therefore, Mr Newcome thought fit to quit the town of Manchester, and remove to Ellenbrook, where, nevertheless, he continued to preach, though privately. But the greatest number of prosecutions in Lancashire lay against the Quakers, who, when imprisoned, would neither petition to be set at liberty, nor pay the fines set upon them, even so much as the jail fees; protesting

^a Nicholas Stratford was born at Hampstead in Hertfordshire. On the 17th of June 1650, being then seventeen years of age, he was admitted scholar of Trinity College, Oxon, and in 1656 became fellow and master of arts. Having married a relative of Doctor Dolben, Bishop of Rochester, he obtained, by this family influence, the Wardenship of Manchester College.

that they would not disown their right to meet together in a peaceable manner to worship God. With this class of dissenters the castle of Lancaster was filled.

But more troubles still awaited the non-conformists. In the year 1670 a clause was added by the Parliament, that any one who made part of a convention composed of more than five persons, exclusive of a family that met for the purpose of prayer, was liable to a fine of five shillings as an amend for the first disobedience, and to forty shillings for the second; all the illegal number of hearers and the preacher being alike subject to the same. It was again enacted, that, if any dispute arose about the interpretation of the act, it was to be explained in a sense less favourable to conventicles, because it was the wish of Parliament to suppress them.

It may be now remarked, that amidst all the prosecutions instituted against the dissenters of Lancashire, Mr Stratford showed great forbearance. Though himself tenacious for the observance of the due rites and ceremonies of his church, and naturally anxious that all the clergy who officiated in his parish should govern their flock without any dereliction from principles held by him to be orthodox, he still could make a generous allowance for such of his clergy as had been formerly avowed non-conformists, and had a lingering attachment to the principles of the Presbyterian discipline. Omitting, however, no opportunity to chide when animadversions were judged necessary, it is said of him, that, while he was especially tender of all his clergy, whom he loved and treated as brethren, he never rebuked but in the utmost spirit of meekness. At the same time, he was faithful to his trust; true to the interest of his church, and zealous for it, even, as it is added, "to the conviction of gainsayers, and to the encouragement of those who trod in his steps."

This very learned and good man has been also commemorated as a frequent preacher in the Manchester Church; "zealous in the pulpit, and exemplary out of it; a workman that need not be ashamed." He was a most fervent advocate for the forms and tenets of the Church of England, as by law established; and when the arguments which he used in support of his doctrines became recommended to adoption by the truly excellent private character of the preacher, can we wonder that principles of non-conformity, however firmly they were rooted, should in time give way, and that the established church should be placed in Manchester on a firmer foundation than ever?

But, besides the anxiety evinced by the warden for restoring all such disputed points of Church discipline, as had been dispensed with since the time of the civil wars, he sought for every opportunity to improve the constitution of his college in Manchester by new laws, which he, in conjunction with the fellows, had the power to frame; subject, however, to the approval of the Bishop of Chester.

The following new statute was accordingly made respecting the chaplains and singers : ^b—

A NEW STATUTE CONCERNING THE CHAPLAINS, &c. OF CHRIST'S COLLEGE IN
MANCHESTER.

Since power hath been given by the letters-patent of his most serene Highness Charles the First to the wardens and fellows of Christ's College in Manchester, in the county of Lancaster, of framing and composing new statutes for the good of the aforesaid College, which being approved by the most Reverend Father in Christ the Bishop of Chester, by virtue of the aforesaid letters-patent, ought to be observed by them and their successors, until they are abrogated by a like authority ;

We, the Warden and Fellows of the aforesaid College, assembled in the Chapter-House, for the better governing of the said College, do will, resolve, and ordain, that the two chaplains or vicars, the four singing men, whether clerks or laicks, and the four singing boys for the time being, and their successors for the time to come, who shall perform the prayers and other daily divine services in the church of the aforesaid College, they all and each of them shall submit to the rules, the laws, and the discipline of the chapter of the aforesaid College, or the greater part of the chapter.

Therefore, 1st, if any one of them hath egregiously neglected his duty, or performed it more carelessly than he ought, he shall be fined and punished according to the discretion and will of the chapter.

2d, Although any one of them may have performed his duty faithfully, as prescribed in the statutes, yet if he be infamous in his life or conduct, or be guilty of some flagrant fault which may bring disgrace upon the college, or afford just matter of offence to others, he also shall be punished according to the will of the chapter.

Provided, nevertheless, that the punishment of any one may not extend to his removal from his situation in the college, before that he has been twice admonished of his fault, or has been cited to be admonished by the warden, if he be present, or, in his absence, by the senior fellow who is present in the town of Manchester. But if he continue incorrigible, so that after a second admonition for the same fault he is again found guilty, or refuses to appear when called upon, it shall be allowed the chapter to remove him from his place in the College, and to elect another chaplain, singing man, or boy, into his room, as if he were dead. Never-

^b A copy of this statute was kindly supplied by the Rev. C. D. Wray, Chaplain of the Collegiate Church, Manchester.

theless, we grant to each chaplain while he goes to visit his friends, or is absent on any other necessary business, to be absent, in every three months ten days, or in the whole year forty days, from the church ; leave being first had from the warden, or sub-warden in the absence of the warden ; or, in the absence of the sub-warden, leave must be got from the senior fellow.

Also there shall be allowed to each singing man five days in every three months, or in the whole year twenty days ; and to each boy three days in the quarter, or in the whole year twelve days, in which they may be absent from the public prayers, leave being first obtained, as before. Moreover, notwithstanding this statute, it shall be allowed to the warden, or, in his absence, to the sub-warden, or, he being absent, to the senior fellows, to grant, for some sufficient reason, to the chaplains, the singing men, or boys, or any of them, leave of absence beyond the time specified in this statute.

Dated the 6th of May 1671.

NIC. STRATFORD, Guardianus.

RICHARDUS JOHNSON, Sub-Guardian.

THO^s. WESTON, Bursarius.

FRANCIS MOSLEY, Regr.

MICHAEL ADAMS, Collr. Redit^m.

These statutes were approved and ratified by John Bishop of Chester, (Dr Wilkins,) in his visitation of the Collegiate Church of Manchester, held the 10th June 1671.^c

The prosecutions undertaken against the non-conformists now underwent some little remission ; an important event taking place which induced the King to seek for the rescinding of the act. According to the secret treaty into which Charles had entered with France, whereby, in return for a secret subsidy granted him, he was plighted to do his utmost to revive the Roman Catholic religion in England, a great number of Romish priests and Jesuits had come over, seeking by all sinister means to make new converts ; but finding that the bill of conformity, if persisted in, would prevent them, as missionaries, from holding forth to congregations, they remonstrated with the King that their exertions would be totally suppressed as long as laws existed which bore with uniform severity upon the

^c Dr Wilkins was appointed to his see A.D. 1668. In page 367 of the first volume of this work, I have been led into an anachronism, owing to my consulting some careless historians, in attributing an example of moderation to Dr Wilkins, which is due to his predecessor Dr Bridgman. And as in this mistake another is involved, (though neither of them is of much importance) they have been reserved for correction in the Appendix.

religious professions of all non-conformists whatsoever. Charles, therefore, with the secret advice of the Duke of York and his Popish council, intimated to his ministers, and to the nation at large, that, in reference to the promise which he had made at Breda, indulgence was in justice due to all such as had felt a difficulty in conscience to submit to the forms of the English Church; and that it was the royal wish that the freedom of practising devotion in conformity with the dictates of every man's conscience, so that this was done without scandal, might be general throughout the kingdom. The King also declared, that he was bent upon making use of that supreme power in ecclesiastical affairs, which was not only inherent in the crown, but had been recognized to be so by several statutes and acts of Parliament. He accordingly issued a proclamation which suspended all sorts of penal laws against non-conformists and recusant Catholics, and which granted to the former the public profession of their religion, and to the latter the exercise of it within the enclosure of their own walls and houses. And in order to give facility to the bill being put in force, it was added, that, with the view of such places of worship being the better protected by the civil magistrate, none of his subjects should presume to meet in them, until they were legally sanctioned.

When this declaration was published, the non-conformists began to breathe more freely. Mr Newcome hastened to Manchester, and took out a licence for his congregation, the meeting-house of which had hitherto from necessity been situated in a narrow obscure part of the town, known by the name of The Cold House. Here his old admirers and friends again crowded to listen to their favourite preacher.

But soon after the King's proclamation had appeared, its real purport became the object of strong suspicion, which chiefly arose from the Duke of York's public avowal that he was a Papist; from the numbers of Jesuits in different parts of the kingdom, who were even employed in schools for the education of youth; and from the King's admission of Roman Catholics into offices of great trust. It was then hinted that the dispensing power of the Crown, with relation to the penal laws, had much less for its object an indulgence to Protestant dissenters, than a design to favour the introduction of Popery into the realm. The Commons also protested against this dispensing power, resolving, that penal statutes could not be suspended but by act of Parliament; and, therefore, that his Majesty's indulgence was contrary to law, and tended to the subversion of the legislative power. Charles became alarmed at the manifestation of this spirit; and upon a threat being thrown out that the Parliament would refuse all supplies to the Crown, unless a fuller security was granted to the Protestant religion against

the designs of its secret enemies, made a formal revocation of his indulgence. For the same reason, he likewise gave a reluctant consent that the laws should be put into immediate force against Popish recusants, and that a bill should be brought in, commonly known by the name of the Test act, which, to the exclusion of Papists, awarded all places of trust and profit to such as were of the communion of the Church of England. The act required that every person who held a public office of trust or profit should take the oaths of supremacy and allegiance, and should receive the sacrament of the Lord's supper, according to the usage of the Church of England : also that he should make a solemn declaration against the Popish doctrine of transubstantiation ; the penalty of breaking this act being a disability of prosecuting any suits, besides a fine of L. 500. The King, however, by the suggestion of his Popish advisers, who had in view the excitement of divisions in the church party, proposed that some exceptions should be made in favour of the Protestant dissenters ; upon which the non-conformists, in their zeal against Popery, protested that, though oppressed, they were willing to lie under the severity of the laws, rather than clog a much more necessary work, and that they would cheerfully suffer a deprivation of their civil liberties and privileges, sooner than enjoy them in common with the Papists, and in a way so destructive of the Protestant interest. They therefore begged that the bill might pass into a law without alteration, and that nothing might interfere until it was ratified :—" And then," said they, " we will try if the Parliament will not distinguish us from Popish recusants."^d

This spirited conduct of the non-conformists so disarmed their adversaries, that, with the ruling church party they speedily rose in such favour, that it was unanimously resolved upon by the Parliament, to bring in a bill for their relief. But this act of grace, owing to the disappointment and resentment of the Papists, who were in collusion with the King, was contrived to be quashed. As the nation, however, was disposed to sympathize with the sufferings of the dissenters, they were allowed, for some short time, a state of repose.—Leaving, therefore, Mr Newcome to hold forth to his Manchester congregation perfectly unmolested, it will be proper to glance at certain miscellaneous events connected more or less with the Collegiate Church.

In 1672, Humphry Booth, the grandson of the benevolent Humphry Booth,

^d Perhaps the best account of this portion of the Ecclesiastical History of England is to be found in Neal's History of the Puritans.

who, in 1630, had made many generous bequests, devised a house, barn, four closes, and a piece of land which had a well in it, called Oldfield Well, to be employed towards all repairs of the chapel of Salford; and, in case there was any overplus, he directed it should be distributed among the poor of Salford at Christmas, as the money left by his grandfather was.^e

November 29, 1672, Mr Stratford acquired the title of B. D. On July 3, 1673, he had the degree conferred upon him of doctor of divinity, and six days afterwards, was made Dean of Saint Asaph, and Prebendary of Lincoln. He had also a good donative at Llanroost, in North Wales.

After Dr Stratford had been six years warden, he was so fortunate as to obtain for a colleague Mr Richard Wroe, a young clergyman of the greatest promise. Mr Wroe was a Lancashire man, born at the village of Ratcliffe, near Bury, and about twenty-three years of age. At seventeen, he had been admitted into Jesus College, Cambridge. Three years afterwards he had become bachelor of arts, and in the following year, 1662, had been made fellow. In 1665 he had taken the degree of master of arts, and on the 11th of June 1672, had been made bachelor of divinity. His appointment to the fellowship of the Manchester College took place on the ninth of March 1675.

Mr Wroe, who soon became exemplary for his piety and learning, was at the same time so eloquent as to acquire the popular name of "The silver-tongued Wroe." His appointment in the college proved a valuable acquisition to Dr Stratford; the principles with which each was actuated being precisely the same. These two friends were equally attached to the existing establishment of the church of England, and were inclined to resist any civil or religious indulgence which might be granted to the Roman Catholics, or any innovations which might be attempted by Protestant non-conformists. In short, the church of England could not boast of more vigilant and conscientious guardians than these two devout churchmen.^f

^e Among the minor miscellaneous events of this period of Dr Stratford's wardenship, it may be remarked, that in the 13th Charles II. was passed an act for confirming a sale made by Sir Thomas Prestwich and others, of the manor of Holme, and certain lands in the parish of Manchester, unto Sir Edward Mosley, Baronet. (Stat. at large, v. iii.) This old established family, as we have remarked, had been greatly impoverished by the exertions which it made in the cause of the unfortunate Charles.

^f In the year 1675, says Mr Aston, (Manchester Guide,) behind the baptismal font, (which is enclosed by iron ballustrades, and ornamented with an emblematical painting of angels adoring the Holy Ghost,) a wainscot was added. It still bears the date of 1675.

Mr Wroe, on the 15th of March 1678, was appointed prebend of Chester, and chaplain to Bishop Pearson.

After noticing these miscellaneous incidents, we may return to a consideration of such of the public transactions of the kingdom, as had an influence on the ecclesiastical affairs of Manchester.

The full fury of Charles's Popish council became directed against the dissenters, for deserting them in their attempt to obtain an act of toleration for all religious professions whatever, as the readiest mode of introducing Popery into the realm. Charles was also advised to publish an order for the effectual suppression of conventicles, accompanied by a declaration, that none of them had any royal sanction or authority, and that all licences were recalled. This was again followed by the institution of spies and informers, who were distributed in every county of the kingdom, with instructions to prosecute all offenders against the act of uniformity, to the utmost extent of the law; and so rigorously was this order obeyed, that numberless non-conformist ministers, in their separations from their respective congregations, and their consequent means of subsistence, were reduced to the greatest misery and want. Others again were imprisoned, despoiled of their goods, or obliged to seek a refuge in foreign plantations. The prosecutions in Lancashire, though not so numerous as in other parts of the kingdom, were still formidable, and Mr Newcome of Manchester was only spared from them by his great prudence and moderation, and by the esteem which his virtues had commanded from individuals of family influence. He found a constant refuge from persecution in the houses of non-conformists of higher rank, among whom was Judge Warburton of Helperstone Grange, in Cheshire, and Lord Delamere. "Mr Warburton," says a non-conformist writer, in an interesting account which is given of the manners of these times, "was a gentleman that greatly affected retirement and privacy, especially in the latter part of his life. The Bible and Mr Baxter's *Saints' Everlasting Rest* used to lie daily before him on the table in his parlour. His house was a little sanctuary to the silenced ministers and those that adhered to them. The cause of non-conformity he fully approved, and never deserted it to his dying day. The Reverend Mr Henry Newcome of Manchester, that prince of preachers, that did truly *dominari in concionibus*, was much esteemed at Grange. He had his frequent times of coming to them, preaching, and administering the Lord's supper in the family. His ministry was very pleasant and profitable to them,—indeed it was to all that knew him. Lord Delamere was his great friend; but there was no family in Cheshire where he was more heartily

welcome and better pleased than at Grange. They looked on him as their pastor in times of restraint, and he continued his visits to them and affection for them to the last.”[§]

But at the prosecutions thus carried on against the non-conformists, the people were beginning to express the greatest indignation ; and as the spirit which dictated them was attributed to the disappointment felt by the Papists, who were still increasing throughout the kingdom, a popular alarm was excited, in which even the churchmen joined, that serious plottings were going on against the state, wherein the life of the King himself was involved. Many infamous wretches then stepped forward to gratify the popular outcry, and the King, in order to remove the suspicion of his being a Papist, did not hesitate, for the sake of his own ease, to sacrifice the religious party, to which he was secretly and solemnly pledged to support. Numerous executions of Papists accordingly received the royal sanction ; and after this horrid compliance with the times, we ought to regard Charles less as a concealed Papist, than as a selfish voluptuary without any religious tie whatever. Turning, therefore, with disgust from the contemplation of political events which in their influence upon Lancashire were renewing all the ancient feuds of Protestants and Papists, we may with more gratification confine ourselves to the church of Manchester, in the occupation of exposing another trait of the excellent character of Dr Stratford, of which hitherto no remark has been made.

“ The charity of Dr Stratford,” as it has been observed in a popular account of this warden, “ was conspicuous out of a compassionate heart, and with a liberal hand.” He was not only himself a liberal contributor to the poor, but he employed all his eloquence to urge others to the same duty, which example was followed by all the ministers of the parish. The consequence was, that a number of liberal bequests to the indigent of Manchester remain as memorials of the benevolent exhortations of this excellent warden. The principal ones may be briefly stated.

In the year 1677, John Partington left a legacy of L. 100, to be invested in land for the benefit of the poor of Manchester, which was laid out in certain messuages and fields in Little Lever, in the parish of Bolton.

In the year 1680, the alms-houses in Millars-lane were erected at the expence of L. 300, 10s. 3d., part of which, L. 100, had been given in 1622, by Richard

[§] Extracted from an Account of the Life and Death of Mr Matthew Henry, minister of the gospel at Hackney. London, printed 1716.

Holland ; and L. 58, 3s. in the same year, by different persons, for the use of the poor of Manchester. The alms-houses were erected on a part of the estate belonging to the charity of Edward Mayes, of the date of 1621. They contained accommodation for twenty-four families. ⁿ

A. D. 1682, Henry Dickenson left to the poor of Manchester L. 100, the interest of which was paid out of property situated in the parish of Saddleworth.

In 1683, Robert Cuthbertson bequeathed L. 100 to the poor inhabitants of Salford, for which a reserved rent of L. 5 per annum was secured out of certain premises in Droylsden, to be distributed by the constables and church wardens in blankets. ⁱ

From contemplating these kindly fruits of a pious clergyman's exertions, it is

ⁿ On a small house adjoining these alms houses, was the following inscription :—" The gift of John Greene, and Alexander his son to the poor."—See Manchester Guide.

ⁱ With respect to the minor events of this period, it is related that in the year 1679 the bells of the church were recast and another added.

Also in the same year (1679) the country was amused, as we learn from some scarce pamphlets, with a child born at Manchester who was able, without any previous tuition, to speak Latin, Greek, and Hebrew, to answer questions relating to the Bible, &c. &c.

The names of the following pamphlets on the subject have been obligingly communicated by Mr Heywood of Swinton Lodge.

" The Miraculous Child or wonderfull news from Manchester, a most true and certain account how one Charles Bennet, a child but three years old, on the 22d of June 1679, doth speake Latin, Greek, and Hebrew, though never taught those languages, and answers all questions relating to the Bible, &c. in a wonderfull manner, and is now brought up to be presented to the King, &c. &c. London, Printed for F. L. 1679." This book was reprinted some years ago ; but the copies were subsequently called in, and the reprint is probably now as scarce as the original.

" Strange and Wonderfull Newes, or the full and true Relation of the Miraculous Inspiration of Charles Bennet, born at Manchester, in Lancashire, who, being but three years of age, speaks without the least instruction, English, Latin, Greek, and Hebrew, so perfectly and authentickally, the like thereof hath not been heard of in any age. Being now to be seen and discoursed withall at the Bear's Head in West Smithfield. The truth of which many thousand credible spectators can attest. This deponent being an eye and ear-witness to what is here incerted ; as also the account of his parents' desire to speak to his Majesty, the which he effected, and some words he spake on Monday the 30th June 1679, being brought into the Royal presence, with many other circumstances most wonderful and strange to relate. London, Printed for F. F. in the year 1679." At the conclusion is inserted a broadside, containing two columns of doggerel, entitled " The Lancashire Wonder, or Miraculous Child," &c.

revolting to advert to the turbulent events resulting from political and religious distractions, which convulsed Dr Stratford's parishioners at the close of his wardenship. This was owing to the two great distinctions which arose, amidst the violence of party spirit, of Whig and Tory. They placed a new bar to the reconciliation of churchmen and non-conformists ; and the feuds which arose in consequence showed as much ill blood as ever.

The distinction of Whig and Tory appears to have originated in the popular wish to exclude the Duke of York, who was a Papist, from succeeding to the throne in the event of his brother's death, and in the royal proclamation which followed, forbidding every one, under severe penalties, to join in any such petition. Counter-addresses were then presented throughout the kingdom, expressing an abhorrence of the seditious practice of the petitioners, with an offer of service for the preservation of his Majesty's person and government, and for the succession of the Duke of York ; promising also to be obedient without reserve to his Majesty's command, and even referring the sitting of a Parliament to the royal pleasure ;—which last resolution, to a King who had become impatient of a constitutional limit to his authority, was particularly grateful. In the violent heat of these parties, the opposers to absolute authority, who were for confining the royal prerogative within the compass of the law, acquired the name of Whigs ;—a term of opprobrium originally given to the Scotch Covenanters : while the other party was stigmatized by their adversaries with the name of Tory, which was a vulgar term that had been applied to Irish banditti. In the House of Commons the whig party appears to have been predominant, and many legislative measures were resolved upon which were unacceptable to the court.^k The King, therefore, on the principle that he was above the law, resolved to govern without a Parliament ; denouncing at the same time, what he called, the attempts to poison his people with commonwealth principles. Numerous addresses from the tories followed, who congratulated their monarch on his decision, protesting their belief that kings did not derive their power from the people, but from God, and that to him only they were accountable ; that it belonged not to subjects either to write or to censure, but to know and obey their sovereign, who came to be so by a fundamental

^k They voted that the acts of Parliament made in the reigns of Queen Elizabeth and King James against Popish recusants ought not to be extended against Protestant dissenters, and that the prosecution of dissenters upon the penal statutes was at this time grievous to the subject, a weakening of the Protestant interest, an encouragement to Popery, and dangerous to the peace of the kingdom. They were likewise active in promoting the bill of exclusion against the Duke of York's succession.

hereditary right of succession, which no religion, no law, no fault nor forfeiture could alter or diminish. The King expressed his deep acknowledgment for the promulgation of such principles, observing, that no church in the world taught and practised loyalty so conscientiously as the Church of England. From this time, therefore, the pulpits of all tory ministers resounded with the doctrine of the divine right of kings, and of passive obedience and non-resistance to their authority; while the whigs, as well as the late Presbyterians, in abandoning every notion which they might have recently entertained favourable to the royal prerogative, now advocated that kings did not derive their power from any divine right, but solely from the consent of the people; and that, consequently, there might be an escheat or forfeiture to the power of the people.

Such were the contentions of whig and tory which convulsed every part of the kingdom.

In Manchester, Dr Stratford was exceedingly inclined to support the arguments of the old cavaliers and the tories, that the doctrine which held that kings derived their power from the people, to whom there might return an escheat, had been the true principle upon which the abettors of the great rebellion had acted in their taking up arms against monarchical authority, whence all the dreadful state of anarchy in which the nation had been plunged during many years. With these conscientious motives, he took an argumentative rather than an impassioned view of the doctrine, which he inculcated among his parishioners with exemplary temperance and moderation. “A humble man,” said Dr Stratford, “is so far from exalting himself above those that are over him, that he readily stoops to those that are under him. He accounts nothing a greater instance of pride and arrogance than to control those to whom he is in duty bound to submit; to prescribe laws to those from whom he ought to receive them; since this is by interpretation to set himself above God, whose authority magistrates are invested with, and whose vicegerents they are. He leaves it, therefore, to his governors to determine what is fit to be imposed, and thinks himself only concerned to obey; and if it sometime happen that he is not able to discern the reason of a law, he still questions not but there is sufficient reason for it, because his superiors (as standing upon higher ground) are able to see farther than he can. He doth not therefore dispute, much less remonstrate against their injunctions, but humbly bows and submits to them. And if he be unhappily brought to this exigent, that he cannot do what his governors command, unless he break the commands of the absolute Sovereign of Heaven and Earth, he will then raise no opposition either against their persons or government,

but meekly suffer what they inflict, as knowing that they are the ministers of God, and that whosoever resisteth them riseth up in rebellion against God himself.”¹

The doctrine of passive obedience having thus become the favourite theme of the pulpit, it was next held up as the received doctrine of the Church of England, while a solemn subscription to it was urged as a test of loyalty ; the obligation being, that arms ought never be taken, upon any pretence whatever, against the King, nor any attempt made to effect an alteration in the existing government, either in church or state.

Owing to these discussions the country was in a dreadful state of effervescence, during which, the banners of the two great parties of the kingdom were uplifted, and portended a new national conflict. In this state of anarchy there can be little doubt but that conspiracies, more or less extensive, against the invaders of the English constitution, were meditated, and that in the famous Rye-House plot, some desperate scheme was meditated by a few individuals of no rank or influence. But the court party was not satisfied with so mean an implication ; and on very inefficient evidence, as well as the most tyrannical pleas, the scaffold was stained with the blood of a Russel and a Sidney.

For the ascribed deliverance of the nation from this conspiracy, the 9th of September 1683 was appointed as a day of thanksgiving. On this occasion neither Dr Stratford nor Mr Wroe occupied the pulpit of Manchester ; and, as temperance was not the order of the day, the violent tories of the town were disposed to receive their lessons on the doctrine of non-resistance from impassioned preachers of a more vulgar stamp, among whom they readily found a teacher well adapted to their taste in the person of a Mr Foreness, known to Manchester from his having received his education at the grammar-school of the town. His sermon is scarcely worth quotation, except to show the sort of reasoning which was calculated to serve the purpose of a particular party. “ I shall make use of this opportunity,” observed this inflammatory declaimer, “ to represent unto you, first of all, the original and divinity of government ;—it is from God, his ordinance ; secondly, I shall explain to you this doctrine of non-resistance ; and, thirdly, show you the ill consequences of the contrary doctrine of resisting the power. Whosoever resisteth the power, resisteth the ordinance of God ; and they that resist (whosoever they be, and under what pretence soever,) shall receive to themselves damnation. All these things considered, they are not so much to be blamed and looked upon as

¹ This passage is taken from the Introduction to Dr Stratford’s *Dissuasion from Revenge*, addressed to the Inhabitants of Manchester and Salford.

court parasites, who assert monarchy, exclusively to all other sorts of government, to be *Jure Divino*. There are those who would fain persuade the world, that there are none but a few of the younger and meaner sort of the clergy, such as frequent public houses, and want the compliments of their preferments, that are of this opinion ; whereas it has been declared by a whole convocation, anno 1640, That the most high and sacred order of kings is of divine right, being the ordinance of God himself, founded in the prime laws of nature, and clearly established by express texts both of the Old and New Testament ; and that a Supreme power is given to this most excellent order by God himself in Scriptures. This was the declaration of our Bishops, and, as we have reason to believe, the learnedest and gravest of our divines : First, that kingly government is no usurpation on the prerogative of Christ ; secondly, that Kings derive not their power from the people ; and therefore, thirdly, that there can be no escheat or forfeiture of the power to the people.”

In another passage of his sermon, Mr Foreness communicated to his congregation the following appalling intelligence :—“ They that resist, shall receive to themselves damnation.—Damnation is a terrible word, and a terrible thing too ! It is the horror of mankind,—that which does the most startle and affright the world ; and yet no less a punishment shall be the reward of the traitor ! Nay, if we will be so curious as to inquire into the occasion of God’s making a Hell, we shall find it was particularly made for traitors. It was, says our Saviour, prepared for the Devil and his angels ; (Matt, 25. 41.) and we know their crime was high treason and rebellion against their sovereign Lord and Creator. So that this place of torment had its very original and beginning from treason, and therefore is the fittest place for such as are guilty of it ;—and thither they must go to be company for those revolted spirits their fellow-traitors ! And, indeed, what crime can deserve it more ? They affront the most public and visible authority and ordinance of God ; they destroy the peace of mankind ; and, as much as in them lies, dissolve all into blood and massacre.”

This sermon was so congenial to the feelings of the party to whom it was addressed, that by their desire it was printed, and no doubt acquired popularity.^m

Lastly appeared, what was named, the Oxford Decree, wherein it was declared, that the doctrine disseminated, that there was an original contract between the

^m Its title is, “ A sermon preached at Manchester upon the 9th of September, being the day of Thanksgiving for our deliverance from the late Conspiracy. By F. Foreness, Presbyter of the Church of England. - London, printed by Miles Flesher, for William Abbingdon, near Ludgate, 1683.”

King and the people, and that when kings subverted the constitution of their country they became tyrants and might be resisted, was impious, seditious, scandalous, damnable, heretical, blasphemous, and infamous to the Christian religion. At the same time, a cry was reiterated that the church was in danger, and that the principles and tenets of the dissenters, who were the most forward in defending whiggish doctrines, were utterly inconsistent with the peace of the state. The government was accordingly urged to use the utmost severities to extirpate non-conformists out of the kingdom, for which reason prosecutions against them continued very fierce. In the north of Lancashire, those which took place under the directions of Judge Jefferies were numerous and most severe; nor were the tories of Manchester disinclined to follow the example. Dr Stratford, who was of a meek and mild temper, was not insensible to the storm which had arisen, and made all exertions to allay it, but in vain. He saw with pain that the old Royalists were excited against the dissenters, less by considerations for the stability of their church, than from a deep and rancorous revenge against their ancient opponents in the field of civil contest. His situation, therefore, as warden becoming irksome, he resigned his charge in the year 1684, upon the occasion of his being appointed preacher at Aldermanbury, London. But upon leaving his flock, his tenderness for their welfare, and grief for the revived strifes which had taken place, induced him to write to them a pastoral address, entitled “a Dissuasion against Revenge, in a discourse upon the words RECOMPENSE TO NO MAN EVIL FOR EVIL;” which, without compromising to his adversaries the great principle of toryism, namely, an absolute submission to Kingly government, contained an affectionate admonition to live with each other in peace, and to vie with each other in practising the Heavenly and Christian precept of forgiveness.ⁿ

Dr Stratford, on retiring from his wardenship, left behind him a name which was ever afterwards mentioned with respect and honour.

ⁿ To this pamphlet I have before alluded. See note to page 17.

Two other publications likewise appeared from Dr Stratford, while he was warden of Manchester College: viz. first, A Sermon preached at the Assizes held at Chester, September 20th, 1681, and, secondly, A Sermon preached before the King at Whitehall, on Christmas day 1682, on Romans viii. 3d verse. London, 1683. 4to. These publications I have not had an opportunity of seeing.

CHAPTER XXII.

ANNALS OF THE WARDENSHIP OF RICHARD WROE, B. D. AND SUBSEQUENTLY D. D.
A. D. 1684 TO 1718.

By DR HIBBERT.

UPON Dr Stratford's retirement, all eyes were directed to "the silver-tongued Wroe" as the successor to the vacant wardenship. Mr Wroe, besides his great popularity among the parishioners of Manchester in general, possessed the friendship of many of the higher classes in the neighbourhood, and particularly that of the noble family of Delamere. Henry Lord Delamere, son of the late Sir George Boothe, who had been promoted to the peerage by Charles, had not, like his father, espoused principles of Presbyterianism, but had entered into the communion of the Church of England. Accordingly, the visits of Mr Newcome, so long made to the family, naturally became lessened, for which a substitution was soon found in those of Mr Wroe, whose eminent virtues had recommended him as a frequent inmate at Dunham Massey; and, as Lord Delamere was blessed in his alliance by marriage with an excellent lady, celebrated for her piety and for the systematic religion and morality which she introduced in the management of her family, the visits of Mr Wroe were from this cause rendered additionally welcome.

The interest which Mr Wroe thus deservedly possessed, induced the most urgent representations to be made of the early and continued proofs which he had afforded of his exemplary piety and learning. These were successful; his appointment taking place on the 1st of May 1684. And it is here worthy of remark, that Mr Wroe was the first fellow of the College of Manchester who had yet been advanced to the highest rank in it.

But before proceeding to describe the annals of this wardenship, it may be premised, that so many events of a very miscellaneous nature are recorded in it, that, for the sake of avoiding perplexity, they will be included as much as possible under distinct heads, yet so as to preserve an order of date.

1. *The state of religious parties in Manchester and the neighbourhood during the reign of James the Second, and connected with the revolution of 1688.*

A year after Mr Wroe's instalment in the wardenship of Manchester College, Charles the Second died, and was succeeded by his brother James. Great political and religious ferment followed, in which Lancashire and the adjoining county of Cheshire deeply partook, the first symptom of which was the hostility manifested by Lord Delamere to the designs of James against the Protestant religion.

The extreme concern which Lord Delamere appears to have taken at this time in political affairs had no object in view greater than the preservation of the Protestant Church of England from the designs of its Popish enemies; for which reason he had beheld with pain the introduction of numerous jesuits and many Roman Catholic priests in the country. And even when James ascended the throne with professions of his intention to preserve the government as by law established in church and state, he appears to have distrustfully regarded this soothing promise as coming from the lips of a declared Papist. In fact, the mask which James assumed was soon pulled off; the policy of the monarch becoming evident, which was to make the Presbyterians and other dissenters mere tools, by which he might first obtain a toleration for all religious professions whatever, and, as a result, be the better enabled to bring back the Church of England to a communion with that of Rome. And as this design was accompanied by an avowed intention to exercise the royal prerogative independently of the control of Parliament, it is no wonder that upon the landing of Monmouth, numbers should crowd around the banner of the invader, less from a persuasion that the late King was actually married to his mother, than that he was doomed to be the engine whereby the country was to be delivred from Popery and slavery. This sentiment appears to have been felt by Lord Delamere, who, upon hearing of the extensive insurrection which had taken place in the west of England, made preparations to call upon the counties of Cheshire and Lancashire to join in the popular cause. But the defeat of the insurgents soon afterwards occurring, the design was rendered abortive.

Whether the warden of Manchester College partook of the sentiments entertained by his noble friend and patron, we have no certain knowledge. The affirmative is rendered probable from the never-ceasing indignation expressed by him at the Popish enemies of his church, and from the sympathy which he deeply felt for the afflictions of Lord Delamere which ensued. For, on the 26th of July 1685, this nobleman, upon a charge of high treason, was committed to the Tower, whither he was accompanied by his amiable consort, who for the sake of her dear Lord, that she might soothe his hours of bondage, and assist him in his prepara-

tions to meet his menaced doom with the resignation of a Christian, cheerfully participated with him in all the rigours of his confinement. At length, after a tedious state of suspense, Lord Delamere was brought to his trial; but the evidence against him appearing incomplete, he was, to the great disappointment of the King, acquitted.^o

The ecclesiastical events next worthy of remark in the history of Manchester and the neighbourhood, are those which followed the resolution of James to establish a toleration of all sects in England. The ill-advised Monarch, on the plea that there was a power in the crown above the laws to dispense with penal statutes, became less cautious in his designs to introduce the religion of the Church of Rome; and, with the view of allowing the jesuits and other missionaries a free field for their exertions, took occasion to upbraid the bishops for their harsh treatment of non-conformists, and commanded that they should forthwith publish in their respective dioceses, that a full liberty of conscience, in the open profession of every religion, would be granted to all classes whatever of his Majesty's subjects. Dissenters being thus encouraged to revive the conventicles which had been suppressed, Mr Newcome, who had for five years been an exile from the town of Manchester by virtue of the five-mile act, returned to his separated flock, who were overjoyed to again hear their favourite teacher. The prosecution of dissenters by the penal laws now ceased; a public dispensation, or license-office, being set up, where, for the sum of fifty shillings, an indulgence for the free religious profession of every applicant, including that of his family, was readily granted.

The King next erected a new ecclesiastical commission, with power to exercise all manner of spiritual jurisdiction; which assumption of uncontrolled authority over the English church, together with the royal declaration of indulgence, soon brought over fresh swarms of jesuits and Popish priests, and mass-houses were publicly licensed throughout the country. Lastly, when an order appeared forbidding bishops to preach on controverted points of doctrine touching the Popish religion, or to declaim in any way against the religion of the King, the discontent was complete and universal; the relieved dissenters even protesting, that they would rather return to their former bondage than declare for the dispensing power of the

^o That there were really grounds for the charge that Lord Delamere designed to raise the country in favour of Monmouth, was the opinion of some credible historians of this period, notwithstanding the inconclusive evidence, on the authority of a man of an unprincipled character, which was adduced at the trial.

King, and, as a consequence, to the iniquity which had emanated from it in the introduction of Popery into the land.

In the ecclesiastical sway thus exercised by the crown, there is no doubt but that James had been led into his bold experiment by reposing too great a confidence on the obligation which churchmen professed of non-resistance, upon any plea whatever, to the divine authority of kings. The time was, however, arrived, when a dereliction from this principle was indispensable. Every good churchman was compelled to decide, whether he ought not rather to break the obligation into which he had entered of non-resistance to kingly authority, than by a passive forbearance, to sanction a far greater crime in the attacks which were meditated against the existing establishment of a Protestant Church of England. The majority decided in the affirmative, considering their obligation to their church as paramount to an unconditional submission to kings; and hence, their new watchword of "Church and King," signified in the order of its terms the consideration which was conceived to have the precedence in every conscientious mind. In the Church of Manchester these sentiments found an advocate in the warden of the College; and they were likewise entertained by his friend and predecessor, Dr Stratford.

Most eyes were now turned upon the Prince of Orange, who had married the Protestant daughter of James. William and Mary were invited to the crown, and the standard was eagerly joined which was raised in defence of Protestantism and civil liberty against the arbitrary designs of a Popish sovereign. James shrank from the formidable opposition, and abandoned his kingdom.

Among the clergy of the establishment who were particularly active in their exertions to confirm the accession of William and Mary to the throne of England, the name of Dr Stratford was mentioned with particular honour. He had showed himself, in the language of a panegyrist, an intrepid champion of the church of England, in the critical and dangerous times in which he lived. As a reward of his valuable services, he was, upon the 15th of December 1689, consecrated Bishop of Chester.^p

^p During this religious convulsion, Dr Stratford published the following works in aid of the Protestant cause: A Discourse concerning the necessity of Reformation, with respect to the errors and corruptions of the Church of Rome. 1685.—A Discourse on the Pope's Supremacy, in answer to a Treatise entitled St Peter's Supremacy, faithfully discussed according to the Holy Scriptures, and Greek and Latin Fathers, and to a sermon of St Peter preached before the Queen Dowager, on St Peter's and St Paul's day, by Thomas Godden, D. D. London, 1668. 4to.—The people's right to read the Holy Scriptures asserted in answer to the sixth, &c. chapters of the second part of the Popish Representer. London, 1688-89. 4to.—The Lay Christian's obligations to read the Holy Scriptures. London, 1688-89. 4to.

The satisfaction, however, which was expressed upon the occasion of the revolution was but short-lived. In Lancashire, as indeed in other counties, many of the ancient families who had shed their best blood, and sacrificed most of their property for the royal house of the Stuarts, were inclined to retrace the steps which they had taken in their resistance to the Popish designs of James. Some few, notwithstanding, could boast, that, amidst all the ferment which had led to successful rebellion, they had themselves preserved their loyalty unextinct. This joint party became, therefore, unanimous in the opinion, that, as resistance to kingly authority had been the prelude to all the miseries in which the nation had been so long involved, no circumstance whatever, not even the royal declaration in favour of Popery, could vindicate taking up arms against the King, who held his authority by a divine right; and that it would be a sacrifice of the principle which they had kept inviolate for many years, to give their assent to any other doctrine than the hereditary and indefeasible right of the deposed sovereign to his crown. It was hence resolved, to make every exertion for the restoration of the exiled monarch, even though it should be necessary to enter into an alliance with the Roman Catholics, of whom a formidable number still entered into the population of Lancashire. The Papists being thus invited to make head in one common cause in favour of James, whom they regarded as a martyr to the Catholic faith, bestirred themselves with eagerness, and a coalition was formed, which was encouraged by the simultaneous insurrection in the same cause that was taking place in Ireland. Widely extended plots were consequently hatched in Lancashire, the chief inciters of which were the Lord Molyneux, Sir William Gerrard, Sir Rowland Stanley, Sir Thomas Clifton, Mr Walmsley, Mr Leigh Bankes, Mr Langton, Mr Blundell, the three sons of Mrs Culcheth, a Popish lady, two gentlemen of the name of Dickenson, and Mr Leigh of Lime.

James placed great confidence in the support which was promised him from the Roman Catholics of Lancashire, aided by the old Protestant families who had supported his late father. Commissions were therefore sent over to the leaders of the conspiracy, with instructions to take the most efficient means for raising men. Pusillanimity, however, directed the councils of the Lancashire Jacobites. They did not venture to recruit openly in the county, but, in order to keep faith with the deposed monarch, sent out secret agents to London to raise men among the crowds of needy Irish, whom the poverty of the sister kingdom had sent thither for means of subsistence; and it was intended, as soon as a sufficient number of this ragged horde could be got together, to assemble them in strength, and to invite the county at large to declare for James; or, in failure of this appeal, to immediately

embark with their hired levy, and rally under the royal standard in Ireland. The agents sent out on this errand to the metropolis were likewise instructed to make extensive purchases of arms for the conspirators. Many boxes of accoutrements were accordingly sent to Lancashire, consisting of swords, pistols, war-saddles, scarlet cloaks, &c. ; but, for the sake of avoiding suspicion, they were seldom directed to Papists, but to such of the Protestants as were in the combination.

The number of Irish Papists sent into the county now began to excite great suspicion, and magistrates were blamed for their inactivity. This put the whigs of Manchester upon the alert, by whom the greatest exertions were made, by dint of bribery and espionage, to detect the movers of the plot. At last, six new war-saddles, directed to the three sons of Mrs Culcheth, the Popish widow before-mentioned, were intercepted, and five Papists were taken into custody. The three brothers, however, effected their escape.

When this discovery was made, the magistrates of the quarter sessions in Manchester addressed a letter to the Earl of Shrewsbury, the principal secretary of state, dated the 18th of October 1689, stating what had come to their knowledge regarding the Lancashire plot, and concluding their letter after the following manner : “ The rumour so possesses the enraged rabble, that we are more solicitous to appease that, than afraid of what the male-contented restless gentlemen can do, for we are sufficiently able and vigilant to free our country from danger. There are some constables and others deserve rewards for their extraordinary care. What we shall do with these offenders, with these saddles, or with others upon the like occasions, your Lordship’s appointment according to his Majestie’s good pleasure, will, with the greatest humility and faithfulness, be complied with and obeyed by your Lordship’s most humble and obedient servants, H. Willoughby, Ralph Ashton, Ja. Holte, Tho. Lever, Joseph Yates, Nic. Starkie, Hen. Farrington, Jos. Horton.”

As the government, however, was too much occupied in its exertions to withstand the Irish insurrection, little attention was paid to the representation. The expected rising of the Lancashire jacobites was therefore counteracted by the exertions of Lord Delamere, who promptly invited a muster of Lancashire and Cheshire men upon Bowden Downs, near Altringham. The appeal was successful. Nearly 40,000 armed men, horse and foot, appeared for the defence of King William and the Protestant cause, against King James and his Popish adherents. The jacobite party became appalled, and no farther exertions of any consequence were made in Lancashire against the principles of the revolution.

For the exertions which Lord Delamere had made in the Protestant cause, he was summoned to the House of Peers under the new title of Earl of Warrington,

and afterwards accompanied his sovereign in his expedition to Ireland.^a The decisive battle of the Boyne soon followed, and with it every chance had vanished of the restoration of the exiled monarch.

During this effervescence, the warden of Manchester College kept pace with the exertions of his noble patron in warning his flock against the dangers which had beset the Church of England; and he was fervent in his exhortations to allow no representation to entice them into the ranks of the jacobites, to the imminent danger of the Protestant cause in England.

2. *The Warden's Funeral Sermon on the Countess of Warrington.*—A. D. 1691.

The Earl of Warrington, soon after the accession of his new honours, had the misfortune to lose his amiable consort, whom we have noticed as the voluntary partaker of his confinement in the tower, when he was arraigned by James upon the charge of high treason. She was a daughter of Sir James Langham, Bart. of Cotesbroke, in Northumberland. On the occasion of her funeral, the warden of Manchester College, in a sermon preached in the Church of Bowden before the disconsolate husband and his family, paid to the memory of this distinguished lady one of the most beautiful eulogiums that ever perhaps fell from the mouth of a preacher; and which merits to be perpetuated for the bright example which it holds out to all who move in the same responsible sphere.

“ Her temper,” said the warden, “ was steady and even, equal to the very best, and superior to most of her sex; which, if more rare to be met with, is more highly to be valued when found in the weaker sex. An exact harmony and equal proportion of the elements, naturalists say, must concur to form a fine and even temperament of body; and in the temper of her mind there seemed so just a proportion of those dispositions which embellish and adorn human nature, as rendered it an exact composition, fitly disposed for the impressions of moral goodness, and the higher improvement of religious virtue.

“ This evenness of temper was manifest in the calmness of her spirit, not easily ruffled by passion, nor discomposed by provocation. They must have known her long that could say they had once seen her in a passion, and not oftener out of humour:—and if she was once seen to be angry, it was when the provocation was too great to be put up without resentment, and was only an occasion to manifest, that she was liable to passions no less than others, but was better able to govern them than most.

^a It was upon a Sunday that King William passed through Chester, previous to his embarkation at Highlake; upon which occasion, Dr Stratford preached before his Majesty.

“ Her prudent management of the affairs of her household was accompanied with a watchful care of, and regard to the good of her family ; thinking herself equally concerned in the morals of her servants, as in their discharging the duty of their places. And if at any time there was just cause, she was an impartial reprover of their immoralities, yet with a tenderness to their good, which she took herself to be always concerned in, expressing a dislike of their vices by her endeavours for their amendment.

“ The great care of her domestic affairs was seen in its being extended even to the smallest matters, which she did not judge below her inspection, that she might not seem unconcerned in any thing that might tend to order and good management. And the success of it was so visible in the whole deportment of a well regulated house, as perhaps created envy in some, but admiration in all, and may deserve to be imitated where it cannot be equalled, much less outdone ; it being hard to say whether it redounded more to her honour or the satisfaction of others, and it must be left undetermined whether was greater, the plenty and variety, or the choice and neatness of her entertainments.

“ Amongst other concerns of her family, her children had not the least of her care, as well as the greatest share in her affection ; herself taking the pains of teaching them all to read, and, with the knowledge of letters, instilling into them the early instructions of piety and solid grounds of religion, which even children are capable of remembering, and which, if duly cultivated, they never forget all their life after.

“ To her lord himself, she was every thing that could endear her to him,—faithful and obedient, obliging and observant ; not curious to gratify her own humour, but to comply with his ; studying wholly what might make for his interest, advantage, or conveniency. In all his troubles and dangers she was still an equal sharer, and helped to make them seem less to him, by bearing so great a part of the burden herself. Yet in the midst of her compassionate affection, I may add too, affliction for him, she retained that prudence and steadiness of mind, which afforded comfort to him and support to them both. Her trials in that kind were very severe, yet borne with a masculine vigour and singular discretion ; and when she must either be divorced from the society of her dear lord, or be made close prisoner with him, she begged for voluntary confinement, to the loss of her liberty, and apparent hazard of her health. And after that storm was happily blown over, and new dangers threatened him abroad, and herself with all that was near and dear to her at home, with what courage and patience she weathered those gathered clouds, I need not here relate, where it is so well known. But what will

not conjugal love and duty go through? It was that which gave life and support to her spirit; it was that which lessened the misfortunes she shared in, and made them more easy at once to herself, and her honourable consort, who made the happiness mutual in reciprocal kindness, and the returns of endeared love and tenderness.

“ But neither these accidental cares nor the more constant concerns of her family made her forget or neglect her more important duty to God. It was His favour she depended on for a blessing, and as she rightly judged religion the means to obtain both, she made the practice of the duties of it the great evidence of her title to it, being frequent in her private devotions, and constant in public ones, and in both serious and regular without design or affectation. Let this speak her constant attendance on the public ordinances, and her timely approach to God’s house, and the decency of her worship; an example that wants imitation here, and deserves to be copied from so fair an original.

“ What she learned in God’s house she carried home to her own, and digested in her private retirements, being through her own industrious piety excellently furnished with the choicest subjects for holy thoughts and refined meditations; for she had the psalms by heart, than which there cannot be higher strains of devotion, nor more heavenly raptures for the soul to take its flight in. Besides these, she had some select portions and places of Scripture which she made her familiars, and endeared to her thoughts by daily meditation; having first writ them with her own hands in a book made and kept for that purpose, repeating them over every night, as she did also in her last sickness:—and amongst them, this of my text: ‘ WHEREFORE HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST THAT COME UNTO GOD BY HIM, SEEING HE EVER LIVETH TO MAKE INTERCESSION FOR THEM.’ Upon this portion of Scripture she had set a mark in the margin of her book, with these words, ‘ My funeral text;’ and I question not had a more lively impression on her mind of the comfortable import of it.”

Mr Wroe concluded his interesting and well-merited panegyric with an earnest prayer for the welfare of the noble family of which she was so bright an ornament. “ May the copy she has left be the transcript of her posterity! May her piety and virtuous endowments be hereditary in that right honourable family, and be derived to the succession of many generations! May Providence repair the breach that is there made, and restore the voice of joy and gladness to the house of mourning! May His all-wise dispensations leave on us all the impressions of wisdom and thoughtful consideration, that the living may lay it to heart; that we who survive may with patience and well-doing wait for our approaching change,

and improve this sad remembrance of our frailty to the instructions of duty and seasonable meditation. Amen."

3. Miscellaneous events from 1684 to 1691.

Mr Wroe's wardenship, like that of his predecessor, Dr Stratford, was distinguished by a philanthropic and charitable zeal, the effects of which were increased by the eloquence with which he excited his hearers to acts of benevolence.

In 1684, John Barlow gave L. 5 a-year towards maintaining a schoolmaster at Shrigley, in Cheshire, to teach poor children ; also L. 6 a-year to bind poor boys apprentices in Shrigley and Manchester, alternately ; and L. 1 a-year to buy books for the school. ^r

In 1686, Warden Wroe had conferred upon him the honour of D. D.

In the year 1687, Robert Sutton gave a rent charge of L. 10 on premises at Abbey Hey, in Gorton, and a second one of L. 10 per annum on an estate at Sholver, towards the clothing of poor persons dwelling in Manchester, to the number of twenty-four at the least ; the clothing to be provided at Martinmas, and the accounts of the trustees to be yearly produced in Easter-week in the Church of Manchester, for the inspection of such as might be present. ^s

In the year 1688, John Alexander, in Gorton, granted certain lands in Gorton to the use of the poor, which now form the premises known by the name of the Manchester Poor Land. They consist of three cottages, a garden, and 6 acres, 1 rood, and 17 perches of land.

And in the same year, William Drinkwater is said to have left L. 100 to the church-wardens and overseers, to be laid out by them for the relief of poor, aged, and impotent people inhabiting Manchester.

In the year 1690, Humphry Oldfield bequeathed L. 20 to the poor of Manchester, and L. 50 to the poor of Salford. ^t

^r It is stated in the Manchester Guide of Mr Aston that, in this year 1684, "the old organ of the Collegiate Church having fallen into decay, the present choir organ was made by Mr Smith, generally called Father Smith;" and that in the following year the church porch was rebuilt at the charge of the parish.

^s The same writer remarks, of the year 1687, that an oak chair, similar to those which stand in the aisles for the poor people to sit on, is now in the Derby Chapel, upon the bench of which is carved, "This Seat is for the Church-Wardens, 1687."

^t Drinkwater's bequest does not appear in the reports of the late Parliamentary inquiry. And it is said of Humphry Oldfield that he bequeathed his divinity books to the Church of Salford, to be placed in the chancel, with L. 20 to replenish them, and L. 3 for wood-work and chains, that they might not be stolen.

About this time the usual visitations made by the warden, as dean of the deanery of Manchester, among the inferior clergy, are said to have been laid aside. They had probably before run into neglect, owing to the frequent absence of the wardens from the deanery ; whence they might have been in time considered incapable of effecting the wholesome purposes of ecclesiastical discipline, for which they had been originally instituted. This is all the apology that can be ascribed to their having been omitted by so vigilant a guardian of his church and parish as Dr Wroe.

4. *The state of religious parties after the Revolution.*

It has been very properly remarked, that a coalition of parties having invited William and Mary to the throne by a common sense of danger, no sooner was this tie broken, than they flew asunder, and each began to assume its original prejudices. This was evinced when oaths to the present government were proposed as a test of such as were friendly to the revolution, and were made obligatory on all who held places in the church, or under the government. Many of the clergy, however, preferred the sacrifice of their benefices to the acceptance of oaths, so contrary to what they had taken to King James ; while those who complied, excused themselves on the plea, that they understood them in no other sense than that of a peaceable submission to the powers that were ; affirming that the legislature had allowed the distinction of a king *de facto* and a king *de jure*, having dropt the word *rightful*.

The recusants, now named non-jurors, who had quitted their benefices for their scruples of conscience, excited in Lancashire much commiseration ; and it is grateful upon this occasion to record the dawn of a liberal spirit in the Presbyterian dissenters. It is related in the Non-conformists Memorial of a Mr Henry Finch of Warrington, that “ he rejoiced at the revolution in 1688, and entirely fell in with it, and yet had a great tenderness for those who refused the oaths and lost their places for conscience sake, to some of whom he was a charitable contributor while he lived.”

Non-jurors from this time were numerous in all parts of Lancashire.

Another great political party which the revolution materially affected was that of the dissenters, who, in the amelioration of their condition, owed almost every thing to the individual exertions of the King on their behalf. William had very early made attempts to obtain some alteration in the liturgy and canons of the Church of England ; to reform its ecclesiastical courts ; to take away all penal laws

whatever upon non-conformists, and, by a bill of comprehension, to include them within the establishment. But in these several attempts he was outvoted by the church party. All that he could obtain, therefore, for the Protestant dissenters, to whom the cause of the revolution had been indebted for much support, was an act that screened them from such penalties as had been enacted, for not attending the established church, and going to separate meetings; the condition being that they should profess their belief in the Holy Trinity and Scriptures; that they should subscribe to the doctrinal articles only of the Church of England; and that they should take the oaths to the government. ^u

All classes of Protestant dissenters then began to breathe freely, the Socinians, or rather Unitarians, as they now named themselves, excepted. Finding that they were excluded from the benefits of the ordinance, they disseminated their opinions the more industriously through the anonymous medium of the press. In Manchester their pamphlets were freely circulated,^x and some few converts were made, who were in general regarded with horror, which was increased by a popular pamphlet got up for the occasion, entitled, "A Letter from a Gentleman

^u This bill of toleration was entitled an act for exempting his Majesty's Protestant subjects dissenting from the penalties of certain laws. It enacted, that none of the penal laws should be construed to extend to those dissenters who should take the oaths to the present government, and subscribe the declaration of the thirtieth year of the reign of Charles II., provided that they should hold no private assemblies or conventicles with the doors shut, and that nothing should be construed to exempt them from the payment of tithes or other parochial duties: That in case of being chosen into the offices of constables, overseers, church-wardens, &c., and of scrupling to take the oaths annexed to such offices, they should be allowed to execute the employment by deputy: That the preachers and teachers in congregations of dissenting Protestants, who should take the oaths, subscribe the declaration, together with all the articles of religion, except the thirty-fourth, and the two succeeding articles and part of the twentieth, should be exempted from the penalties decreed against non-conformists, as well as from serving upon juries, or acting in parish offices; yet that all justices of the peace were empowered to require such dissenters to subscribe the declarations, and take the oaths, and, in case of refusal, to commit them to prison, without bail or mainprize.—The same indulgence was extended to Anabaptists, and even to Quakers, on their solemn promise before God to be faithful to the King and Queen; the latter assenting by profession and asseveration to those articles which the others must ratify upon oath. All dissenting Protestants were likewise required to profess their belief in the Trinity and Holy Scriptures.

^x The title of one of the Unitarian pamphlets, without a printer's name, and freely distributed in Manchester, was entitled, "An Accurate Examination of the principal texts usually alleged for the Divinity of our Saviour, and for the satisfaction by him made to the Justice of God for the Sons of Men, occasioned by a book of Mr L. Milbourn, called *Mysteries (in Religion) Vindicated*. London, printed in the year 1692."

in Manchester to his Friend, concerning a Notorious Blasphemer who died in despair.”

Satisfactory, however, as the act of toleration was regarded by the whigs and moderate churchmen,—Papists and tories, who had long considered the dissenters as their natural enemies, excited such a popular outcry against it, as was calculated to lead to riot or insurrection. The manifestation of this spirit obtained the prompt attention of the Earl of Warrington, who was called upon to interfere, not only from being one of the Lords of his Majesty’s privy council, but as holding the distinguished office of lord-lieutenant of the county of Chester. This nobleman had ever maintained a kind regard towards his late father’s Presbyterian associates, to the omission of no opportunity afforded him in which he could mitigate their sufferings. In a speech, therefore, to the grand jury at Chester, held on the 13th of April 1692, he denounced the fomenting divisions among Protestants, as a deceit designed to serve some special purpose; being to gull the nation into Popery and slavery. “The laws against the dissenters,” he added, “have ever been stretched and executed beyond their genuine and natural intent or construction; several laws have been put into execution against them, which were plainly and directly made for other purposes, by which the laws themselves have suffered violence; while more diligence and care has been employed to punish people for non-conformity, than to reform their lives and manners.” The Earl then represented the act of indulgence as a prudent, necessary, and pious work; and recommended to the jury as their duty, if they found any who spake to the disadvantage of the ordinance, to present them as disaffected to the government, and as sowers of the seeds of division in the state.

After this threat was held out, the tumultuous spirit which was beginning to break forth in Cheshire and Lancashire appears to have subsided, and the Protestant dissenters were every where allowed to meet together in tranquillity.

5. *Dr Wroe’s Sermon preached at Bowden, in Cheshire, upon the occasion of the Funeral of the Right Honourable Henry Earl of Warrington, January 1694.*

Shortly after this event the counties of Cheshire and Lancashire suffered an irreparable loss in the death of the nobleman, who had so long successfully engaged in the defence of the Protestant religion and civil liberties of his country. The Earl of Warrington survived his amiable consort scarcely three years. Upon the occasion of his funeral, Dr Wroe paid his last tribute of respect and admira-

tion to the virtues of his patron ; from which discourse the following passage is selected as another bright display of the warden's eloquence in the pulpit :

Dr Wroe argued upon this solemn occasion, first, That there were two different and opposite states allotted to men after death : THE TREE MAY FALL TOWARD THE SOUTH, OR TOWARD THE NORTH. Secondly, That the righteousness of men's lives hath a natural tendency to happiness, as their wickedness hath to misery ; that it is from a principle of nature that the tree lies where it falls ; and that virtue and vice have a no less natural inclination and direct tendency to happiness or misery, to rewards or punishments. And, thirdly, That there is no middle state after death ; no change of condition, or altering it for the better ; THE TREE MUST FALL SOUTH, OR NORTH, AND WHERE IT FALLS IT MUST LIE ; THERE IT SHALL BE.

“ But I leave,” he continued, “ these delightful raptures to the enlargement of your private meditations ; and having raised them where faith carries them, I must call back your present thoughts to more pensive reflections, since Providence hath administered an occasion of sorrowful remembrance. For alas, THE TREE IS FALLEN ; (as indeed what can withstand death's inevitable stroke :) a tree which, had God so pleased, might have stood and flourished much longer : but now, like that in Nebuchadnezzar's dream, it has received the sentence of the Watcher, and of the Holy One from Heaven, who hath cried, HEW DOWN THE TREE, AND CUT OFF HIS BRANCHES ; SHAKE OFF HIS LEAVES, AND SCATTER HIS FRUIT !”

After this most striking exordium, the warden expatiated upon the public and private virtues of his illustrious friend. “ His honour,” he added, “ was the jewel he most highly prized, which he could not be tempted to forfeit or prostitute ; and I doubt not to affirm, that his conscience was the rule and measure of it, which two, when joined together, render a man truly great, honourable, and noble. For men to pretend honour without conscience, is to sacrifice to an idol of their own setting up ; but when honour is guided by conscience, it becomes sacred and venerable. Such, I am confident, was this noble Lord's sense and estimate of his honour, which spirited him with that freedom of endeavouring equity and justice, as well in matters of lesser concern among equals and inferiors, as in that higher station, where persons of noble rank give counsel and sentence in matters of moment, and cases of grand importance.

“ But to come closer to my subject, with which I must hasten, lest I injure your patience ; and this I should hazard, were I to trace him through all his commendable qualities, and praise-worthy accomplishments.

“ I leave it to his servants and domestics, who best know him, to proclaim him the best of masters, and honour his memory, as they ought, with a due testimony of his freedom, affability, and kindness to all that were dependants or retainers to him. It is a part of the imperfection of this state, that we learn the value of most things more by the loss than the enjoyment of them ; which will be verified doubtless, in them who have lost an indulgent master, a courteous patron, an obliging benefactor.

“ I appeal to all the neighbourhood, and as many as had the honour or opportunity to resort to Dunham, for the greatness of his hospitality, his generous reception, and obliging entertainment ; a quality, I must needs say, the less to be wondered at in him, since it has been so long hereditary to that family, that it now pleads prescription, and is become an usage immemorial :—May it remain and be continued as a mark of honour to that noble house, and the lasting character of its posterity !

“ I appeal to his country, for his courage and resolution to venture himself for the good of it, when he thought it in apparent danger ; and leave the world to judge of the hazard he underwent to his person, estate, and family, and all that was near and dear to him.

“ That love to his country, which was remarkable in all the parts of his life, appeared very particularly at the time when he was to be tried for imputed treason. For when there seemed need of the advice of many of the best lawyers, to help him to fence against the arts of the counsel employed against him, he absolutely refused the assistance of any lawyer who had been blemished with any accession to the calamities of the times.

“ Indeed, his own wonderful defence of himself superseded the use of any lawyer at his trial ; and I may appeal to written evidence for his ability in speaking and managing that cause, (of the highest nature and concern that could befall him, which often confounds men’s intellect), when he defended himself to the great joy and satisfaction of his friends, the envy and surprise of his enemies, and the wonder, if not astonishment, of all that heard him. Yet did he not, in all this, sacrifice to his own net, or ascribe the success of his release and deliverance to his own wit and policy, to his parts and management, but GAVE THE GLORY TO GOD, and paid the annual tribute of praise and thanksgiving to him for it, by setting apart that day as a day of grateful memorial, which he solemnly and religiously observed with his family every fourteenth day of this month of January ;—this very day, which now, by the providence of the All-wise Disposer, is become the day of his obsequies, as if prophetically chosen for a remarkable vicissitude, that what was

before a day of jubilee, must now be written in black letters, and made a day of sadness and mourning, and so become doubly observable to his honourable posterity.

“ His gratitude to God was rightly accompanied with charity to men, and he solemnized that day, not only with prayers and praises, and other offices of devotion to God, but also at the same time clothed and fed twenty-seven poor people, according to the number of peers that acquitted him, that he might increase his own rejoicing and gratitude with the joy and refreshment of the poor and indigent.

“ But his charity was far from being confined to an annual distribution. He was sensible that the divine bounty is repeated and continued daily ;—and so ought we too to extend our charity, which is the quit-rent we pay for all our receipts. God needs none of our gifts, yet he has obliged us to make suitable returns and acknowledgments, and has withal appointed his receivers, and passed his word as an acquittance, that what is given to the poor is lent to the Lord. We are all but stewards, and the more we have received, the more we have to account for. This, Religion taught him ; and meeting with a generous soul and bountiful disposition, opened his hand wide, and made his charity large and extensive. Almost every day was a dole-day at his door ; but particularly every Friday in the year, when a larger distribution was made to the poor and necessitous. I think I need not call upon *them* to attest the truth of it, which we may read in their tears and lamentations for him.

“ You have heard in these severals, that the tree, which I said was fallen, whilst it stood and flourished brought forth choice and pleasant fruit, and was what Eve fancied of the tree in paradise, good for fruit, pleasant to the eye, and a tree to be desired. But since such desires are now become vain and unprofitable, and the tree must lie where it has fallen, let me refresh your depressed spirits with the fair, blooming hopes of a yet tender, but well-promising plant out of the same noble stock, and sum up our hopes in affectionate wishes, that he may thrive and grow up to the same maturity of worth and merit, and not only flourish in the seat, but inherit the virtues of his progenitors, and transmit them to a lasting succession of posterity. AMEN.”

Such was the truly eloquent discourse preached on this affecting occasion by the pious warden of Manchester. The prayers of a righteous man never ascend to heaven in vain. The illustrious family for whom such earnest supplications were offered, continue to maintain in their public and private conduct, those virtues which confer upon nobility its true value and lustre. ^y

^y This sermon was printed under the following title: A Sermon at the Funeral of the Right

6. *The Trial of certain of the Jacobite Conspirators at Manchester, A. D. 1694.*

As this trial is only in part connected with the ecclesiastical history of Manchester, a brief outline of it is sufficient.

After the hopes of the jacobites of Lancashire had been frustrated by the strong muster of men upon Bowden Downs under the late Earl of Warrington, and still farther by the disastrous battle of the Boyne, little more than the disposition remained to take up arms in the cause of James. The orange party, notwithstanding, being exceedingly prone to suspicion, thought very differently. The greatest bribes were therefore held out to discovery. Accordingly, several instruments in the late conspiracy hired themselves for the use of the crown, all of whom were men of desperate character and of the most abandoned principles. Lunt, the chief spy, had been a highwayman; while another had been a common thief, who still retained the marks of having been burnt in the hand. It is, however, but too often the case, that if spies do not find a plot ripening to their wish, their first object, with the view of giving satisfaction to their employers, is to get one up themselves:—and this was the case in the present instance.

The jacobites had an early intimation of what was meditated against them, and prepared to meet the designs of their enemies by an ingenious counterplot, the successful management of which appears to have been due to Mr Roger Dickenson of Manchester. Mr Dickenson, by gaining over to his purpose one of the suborned spies named Taafe, discovered that the marshaller of them was Lunt, who was no farther known to the conspirators than that five years ago he had, from necessity, been employed by James as a desperate character and upon a desperate expedition, to cross the Irish channel for the purpose of delivering commissions to the Lancashire gentry. He likewise found, that as Lunt had been but once or twice in the actual company of the conspirators, having been instantly dispatched to purchase arms for them in London, and to recruit in the same place for Irish Papists, he was not able to identify any one of the gentleman whom he was bribed to convict of high treason. To this false and infamous witness, therefore, Mr Dickenson, under disguise, addressed himself; begging, on the recommendation of Taafe, to be admitted for a stipulated pay in the number of his

Honourable Henry Earl of Warrington, Baron Delamere of Dunham-Massy, Lord-Lieutenant of the County Palatine of Chester, and one of the Lords of their Majesties' most Honourable Privy-Council. Preached at Bowden in Cheshire, by Richard Wroe, D. D. and Warden of Christ's College in Manchester. London: Printed for A. and J. Churchill, at the Black Swan in Paternoster Row, MDCXCIV.

confidants. His services were accepted, and he was employed by Lunt to introduce him to the chief conspirators, so that he might be made familiar with their persons; accordingly, all the jacobites against whom Lunt was plotting were pointed out to him under reversed names; Sir Thomas Clifton, for instance, under the name of Sir Rowland Stanley, and so on. The knave was likewise made to believe other gross inconsistencies, with the view of vitiating his evidence on more important matters.

When Lunt, at the suggestion of Mr Dickenson, had persuaded his employers that he had collected such a mass of evidence as would lead to the certain conviction of the Lancashire jacobites, warrants were promptly issued for the apprehension of several of them, among whom were Lord Molyneux, Sir William Gerard, Mr Walmsley, Sir Rowland Stanley, Sir Thomas Clifton, Mr Langton, Mr Blundell, Mr Leigh of Lime, and Mr Dickenson, probably a brother of Mr Roger Dickenson; a special commission being sent down for their arraignment in the town of Manchester.

Never was a trial looked forward to with such interest; the doors of the court being early beset by jacobites and whiggish mobs, who severally waited with impatience for a triumphant verdict.

After the usual formalities in the opening of the court had taken place, Sir Giles Eyres gave his charge to the grand jury, in which he commenced with extolling the justice of the government and the folly of disturbing it; adding, that it was the treachery of their ungrateful countrymen that had brought the trouble of a special commission upon them; that some of the conspirators were Protestants of the church of England, as they called themselves, and that, though Popery and Protestancy were like the image of Nebuchadnezzar, whose feet were clay and iron, which would not mix well together, yet that here they did both agree to disturb the public peace. This address the judge concluded, by expressing his hopes that the jury would so behave themselves, that they would not need any commendation from him, but that their own works would praise them.

Two days afterwards, upon a true bill having been found, the trial was brought forward, and after innumerable challenges had been made by the crown, a jury was found, and witnesses were produced. Lunt, as may be easily anticipated, made a very ridiculous figure. Upon being asked if he knew the persons to whom he had delivered commissions from King James, he confidently replied in the affirmative. He was accordingly requested to point out among the prisoners Sir Rowland Stanley, when he took the crier's staff and laid it upon the head of Sir Thomas Clifton. So great an astonishment ensued, that it was in vain that the

judge excused the mistake by pleading, that, as both these gentlemen were at Lord Molyneux's house at Croxton, the mistake of one for the other was of little moment. It was, however, shown in evidence, that at the time Lunt said that Sir Richard was at Croxton, he was at his house in Cheshire ; and that certain of the prisoners sworn to as being present on a particular occasion were actually at the time in custody at Manchester ; Mr Walmsley being even declared present, although he had been two years in France.

The result of the trial may be easily foreseen. By the successful counterplot of Mr Roger Dickenson, the evidence of Lunt and his gang touching such circumstances as had actually taken place in the onset of the conspiracy, and which would have infallibly convicted the prisoners, was completely vitiated. And notwithstanding the judge in his summing up, improperly urged that the charge against the prisoners was self-evident, and that its notoriety ought to be taken into consideration, the jury, who judged only from the evidence adduced, thought otherwise, and pronounced the whole of the Lancashire gentlemen NOT GUILTY.

The triumph of the jacobites at this acquittal was unbounded. The orange party was surprised at the result, and the Commons, taking into consideration an inquiry which they had separately instituted into the affair, came to the conclusion, that upon the informations and examinations before the house, it appeared that there was sufficient ground for the prosecution and trial of the gentlemen at Manchester, and that there was a dangerous plot carried on against the King and government.²

7. *The state of the Manchester Church during eight or nine of the last years of the reign of William the Third.*

Queen Mary, to the great lamentation of the nation, died in the year 1694. During the period of eight or nine years, which constituted the remainder of the reign of William the Third, the church of Manchester enjoyed a state of perfect tranquillity. The warden was constantly at his post, and, by his eloquent exhor-

² The details of the Lancashire plot are to be found in various pamphlets and other works which were written about the time. Oldmixon, in his history of England, is diffuse on this subject. But so contradictory is the reasoning which has been employed to determine whether there was a plot in Lancashire or no, that the reader, before he can make up his mind on the question, must resolve to pay no attention whatever to any *ex parte* statement, but to carefully sift the actual evidence for himself. The result of my own labours is now laid before the reader. It differs in many respects from any general view of it which has yet been published.

tations, obtained a celebrity which no head of the college had perhaps ever before enjoyed.

The following miscellaneous events occurred from the year 1693 to 1701.

Thomas Percival, in 1693, left L. 150, to be invested, which was laid out in land at Royton, in the parish of Oldham; one-half the rent to be applied to the purchase of coal and bread, and the other half to buy linen for the poor of Manchester.

George Buerdsell in the same year conveyed a messuage and burgage on trust, that the clear rent should be applied to the use of the poor of Salford every 2d of February, by the boroughreeve and constables of the town. He also left L. 50 to the poor, and the residue of his personal estate.

In the year 1695, Ellen Shuttleworth left the sum of L. 50 in trust, to the boroughreeve, that the profit thereof should be laid out in linen, to be given to such poor persons inhabiting Deansgate, Manchester, as the said officer and two of the nearest relations of the testatrix should deem most deserving.

In 1697, Thomas Dickenson gave a messuage and other premises in Salford, to be conveyed by his executors to six feoffees on trust; the rents to be applied to the use of the poor of Salford, by the purchase of eight cloth coats for as many poor old men of the town, to be given to them every Christmas day.

In 1698, a north gallery and pulpit were erected in the Collegiate Church.

February 4th, 1700, Mr Samuel Brooke presented to the Collegiate Church an altar piece, consisting of a fine piece of needlework, representing the hypocrisy and punishment of Ananias and Sapphira.^a

^a This piece of tapestry is now very much faded and ought to be removed from its present situation, as it not only greatly disfigures the altar, but, as a comparatively modern workmanship, is inconsistent with the general character of the choir.

Though unconnected with the present history, it may not be altogether uninteresting to glance at the domestic manners of Manchester at this period. In a household book late in my possession, kept by the old family of the Werdens, of the date of 1697, there are many curious entries illustrative of the habits of the higher class of the families about the close of the seventeenth century. The wardrobe of a gentleman consisted of coats of various colours, light and black, a light coloured campain and frock, a morning gown with silver buttons, silk waistcoats, plush breeches with silver buttons, rings, a silver rapier and belt, &c. &c. A lady's wardrobe included a farrenden gown petticoat, crape mantuas, laced scarves, wilks, a fine coife, alamode hood and black vizard, laced handkerchiefs, ruffles, "a safe-guard and two hoods," &c. &c. &c. On the occa-

It is also related, that, in this year, the bells underwent an alteration, having two in addition, which made up their present number, eight. It is again supposed, that at this time the chimes were added.

Such are the trivial annals of the Collegiate Church during a period of eight or nine years. The records of the Presbyterians, whose history has hitherto been identified with that of the college, is rather more important.

Mr Newcome, at the head of the non-conformists of Manchester, had run a parallel course of popularity with that which the warden had maintained among his faithful adherents of the Church of England. He could now boast of many individuals of consequence in the town and neighbourhood who attended his meetings, among whom was Lady Meriel Mosley, who became his great patroness.

But the late Presbyterians did not rally in Manchester alone. Throughout most parts of Lancashire they could boast of such numerous congregations, that they had the serious intention of reviving the discipline of their late church, in unison with exertions to the same effect which were making by the non-conformists of the city of London. Great contentions, however, arising on the propriety of this measure, probably originating with those who had long favoured an independent or congregational form of church government, a meeting took place on the 3d of April 1693 at Bolton, Mr Newcome being the moderator, with the view of effecting a reconciliation ; and, as a preliminary measure, it was agreed that the ministers of the united brethren within the county of Lancaster should, in their several congregations, “ set apart a day to confess before the Lord, wherein they might have failed ; to bewail their past differences and present short coming ; and to thankfully acknowledge the Lord’s great goodness in agreeing and carrying them on thus far according to the pious example of the united brethren at London.”

Afterwards, provincial meetings of the dissenters took place in Lancashire, with the view of enforcing the Presbyterian discipline among their brethren. These were appointed to be held twice a-year, to which ordained as well as unordained members were summoned.

This attempt to renew the Presbyterian form of church government was attended with considerable difficulties ; dissensions arising in several of the revived classical districts. Debates also occurred whether the book of common prayer ought to

sion of a funeral, there was paid for a funeral sermon, L. 1, 1s. 6d. ; for wine which was given, L. 4, 5s. 2d. ; for biscuits, 7s. 6d. ; and for burying in linen, L. 2, 10s. 0d.

be used among the dissenters, upon which, in a meeting held in the month of April 1695, the following resolution was passed : “ Concerning the case of using part of the common prayer at the chapel, it is agreed, that we do not judge it convenient at this time to give a full determination of the matter ; but the several ministers do profess their willingness, if particularly consulted, and acquainted with all necessary circumstances, to give the best advice they can about it.”

But these disputes did not diminish the extent of Mr Newcome’s congregation. On the contrary, it became so extensive that his supporters found it necessary to build for him “ a large and stately chapel,” as it was designated, on the south side of Aca’s field.^b

“ Mr Newcome had not used his chapel long,” says his biographer, “ before it pleased God to remove him by death ; and he was himself one of the first that was buried there. The death of a beloved grandson, over whom he had charge, owing to the death of the father, appears to have preyed upon his spirits, as he only survived the loss six months. He died on the 20th of September, 1695.

So many occasions have occurred in which it was impossible to withhold a tribute to the many virtues of this minister, that little now remains to be added to the eulogium. The enthusiastic regard which he commanded from his own hearers, is evident from the following passage extracted from the pen of a non-conformist writer : “ He was invited to Manchester to be an assistant to Mr Heyrick, a minister of genteel extract and great learning. God made Mr Newcome one of the greatest blessings to that town and the country round about that ever came into it. I never heard of one more successful in conversion work. His person and behaviour, his sweet temper, admirable sense, and unaffected piety and humility, recommended him every where. The great men courted his acquaintance, and he was a most cordial friend to the meanest Christian.”

The funeral sermon of Mr Newcome was preached by his successor, Mr Chorlton, and afterwards published, with a dedication to Lady Meriel Mosley, under the title of “ The Glorious Reward of faithful ministers declared and improved.”

After this event the annals of the Presbyterians cease to have much interest. It may be incidentally remarked, that on the 11th July 1696, Thomas Gibbs, the

^b It was erected on the site of the pool then filled up, which in an earlier period had contributed to form the moat of the ancient seat of the Ratcliffes, but had subsequently been used for the ducking of scolds and strumpets. Accordingly, the building long laboured under the opprobrium of having been dedicated to the guardian saint of the muddy waters, and hence the name it still retains among the vulgar of SAINT PLUNGE’EM’S CHAPEL.

rector of Bury, preached a sermon in the Collegiate Church of Manchester, against corrupting the word of God, which he afterwards published. This was suggested in animadversion of certain translations of the holy writ by dissenters. An answer was written to it, which caused two rejoinders.—The discussion is scarcely worth notice.

At the end of the seventeenth, or beginning of the eighteenth century, the Presbyterians of Lancashire dwindled in number. It was, for instance, made the subject of complaint, that in the north of the county, so great was the profaneness of Popery, Presbyterian ministers had not a subsistence. Another cause was the great exertions made by the zealous clergy of the Church of England to regain their flocks, which was particularly conspicuous in Manchester, then the head-quarters of Presbyterianism. The eloquent pleading of Dr Wroe, for example, that the Church of England was the most undefiled church in Christendom, and his frequent admonitions to his parishioners, that they would preserve themselves free from the errors and contaminations of other sects, were successful. Owing to these various circumstances, Presbyterianism languished; the last provincial meeting taking place on the 13th of August 1700. From this time, therefore, no class of dissenters was strictly Presbyterian. Every dissenting chapel becoming necessarily governed by its own proper officers, the Presbyterians of Lancashire were thus led to adopt the principles of their old, and hitherto irreconcilable, opponents, the Independents; and being, consequently, no longer under the constraint of their old jealous discipline, which had assuredly preserved them sound in the original articles of their faith, they from this time broached very miscellaneous doctrines; adopting opinions which variously led to Calvinism and Anabaptism, Arianism and Unitarianism.^c

There was again a third religious party which is entitled to some little notice in the annals of this period. After the memorable trial in Manchester of the Lancashire jacobites, which was considered in its result as a triumph to the accused, the numerous Roman Catholic priests and jesuits in the county did not hesitate to attach to the whigs and Presbyterians the infamy due to perjured witnesses,

^c The late Presbyterians of Manchester have for the last century rather verged towards arianism and unitarianism than Calvinism. For in a controversial pamphlet written in the year 1748, by Mr Owen, a dissenting minister in the neighbourhood, the charge of their being Calvinists is disclaimed in the following notice: "As to Calvinistic dissenters," it is replied, "'tis presumed there are not many in Manchester; perhaps none that affect to distinguish themselves by that name."

and were induced to urge more openly the superiority of their own ecclesiastical tenets, with the view of winning over to their communion such of the Protestants as had joined them in the cause of James. This was no sooner noticed by the whigs, than they promptly forwarded a petition to Parliament, with bitter complaints of the insolence and attempts of Popish priests. A bill was in consequence brought in, decreeing a further reward to such persons as should discover and convict Popish priests and jesuits, and perpetual imprisonment for any who might be convicted on the oath of one or more witnesses. It also enacted, that no person being a Papist, born after the 21st day of March ensuing, should be capable of inheriting any title of honour or estate within the kingdom of England, dominion of Wales, or town of Berwick-upon-Tweed; and that no Papist should be capable of purchasing any lands, tenements, or hereditaments either in his own name, or in the name of other persons in trust for him. After some alterations this bill was sent up to the Lords, and obtained the royal assent. It was, however, very happily deficient in certain necessary clauses to enforce execution, so that in the sequel it was little regarded. It caused, nevertheless, in Lancashire, so hot a pursuit after Roman Catholic priests and teachers, that an individual of this body, supposed to have been a missionary from St Omers, in order the more easily to elude detection, assumed the character of a non-conformist preacher, and actually hired himself out as an assistant to Mr Chorlton, the minister of the dissenting congregation at Manchester. He was detected and fled.^d

8. *Dr Wroe's Sermon on the Accession to the Throne of Queen Anne.*

In the month of March 1702, William the Third, who had survived his queen

^d This information is contained in the following extract of a letter from a zealous and excellent antiquary, the Reverend James Hunter of Bath, addressed to Thomas Heywood, Esq. of Swinton:—"About the year 1699, there is an entry in Oliver Heywood's diary to the following effect:—'Strange news of Mr Chorlton's assistant's running away.' This assistant appears to have been a very extraordinary man. In his flight he went to Hull, and there, under another name and character, he made the acquaintance of Abraham De la Pryme, then lecturer at the great church of that town.* De la Pryme, like Oliver Heywood, kept his diary, which is now in my custody, in which we have much respecting this person, whose previous history, De la Pryme, who was a bitter enemy of non-conformity, afterwards learned. He disappeared from Hull, and De la Pryme, whom he had quite astonished by his eloquence and his various, and, as he thought, profound learning, came to the conclusion, that he was a Catholic missionary from St Omers, and not a Jesuit.

* "De la Pryme," says Mr Hunter, "took a great interest in the business of the Surrey Demoniac, and prepared a learned treatise upon it with the intention of publishing."

eight years, died, and was succeeded by Anne, daughter of James the Second by his first wife, who was married to Prince George of Denmark.

The accession of this Protestant princess to the throne, which seemed acceptable to all parties, was particularly grateful to Dr Wroe. He had witnessed, with unbounded satisfaction, some of the first acts of the Queen, one of which was out of the royal share of the tithes, to increase the value of vicarages for the benefit of the poorer clergy, which generous provision acquired ever afterwards the name of Queen Anne's Bounty.^c The other was for putting in increased force a project of the former reign, which was to extend the blessings of the Gospel to distant colonies.^f These beneficent provisions were so gratifying to Dr Wroe, that his first care was to enforce the duty of the subject's obedience to good governors. This exhortation he eloquently urged in the sermon which he delivered on the 8th of March 1704, being the day of the Queen's accession to the throne. Perhaps, however, it may be objected to this discourse, that Dr Wroe resorted to too cautious reasoning in the very difficult attempt to reconcile the two great parties of his congregation. But, in the case of a pious clergyman, who looked less to the progress of political contentions than to the ultimate good of his church, this conciliatory mode of arguing will find a ready excuse. He admitted with the Tories, that God, who governs the world by his Providence, dispensed it by inferior powers, setting up magistrates as his deputies and vicegerents, and, through their influence over

^c The following account of Queen Anne's Bounty is extracted from an ecclesiastical writer : " A. D. 1704, on February 7th, the Queen ordered Secretary Hodges to tell the House of Commons, that she had remitted the arrears of the tenths to the poor clergy : that she would grant her whole revenue, arising out of the first fruits and tenths, as far as it should become free from incumbrance, as an augmentation of their maintenance : and that, if the House of Commons could find any method by which her intention to the poor clergy might be made more effectual, it would be an advantage to the public, and acceptable to her majesty. The commons immediately brought in a bill, enabling her to alienate this branch of the revenue, and to create a corporation by charter, to direct the application of it to the uses proposed. They likewise repealed the statute of mortmain, so far as to allow all men to bequeath by will, or grant by deed, any sum they should think fit to give towards the augmentation of benefices. Addresses of thanks from all the clergy of England were presented to her majesty for her gracious bounty ;—but very little regard was paid to Gilbert Burnet, Bishop of Sarum, although the Queen declared that prelate author of the project."—History of Religion by an Impartial Hand.

^f I find it noticed, that, about the year 1693, Dr Thomas Bray, an active divine, formed a plan for propagating the Gospel in foreign countries ; and that missionaries, catechisms, liturgies, and other books for the instruction of ignorant people, were sent to the English colonies in America.

the affairs of men, distributing the greatest blessings of this world. But he avoided discussing the question, whether bad magistrates might be lawfully deposed by the people for a breach of their divine trust ; remarking, that such were the virtues of the present queen, that the grievances of the people under an evil reign needed this-day no discussion, and contenting himself with the words of the text which he had judiciously selected : “ WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE ; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.”—This part of Dr Wroe’s sermon may merit quotation.

“ Mankind,” said the warden, “ being a compound nature, made up of two different parts, spirit and body, has relation to several states ; that which is present, and that which is to come. Happiness is the common centre of both ; and the happiness of a future state depends upon man’s behaviour in this, suitable to the principles of his nature and constitution. And man being a reasonable, and withal a sociable creature, made for society and converse, God has prescribed him certain rules and laws, as well to direct his own actions, as to regulate his conversation to others, that he may share the common benefits of society and communion. God governs the world by his providence, but dispenses it by inferior powers, and sets up magistrates as his deputies and vicegerents, and through their influence over the affairs of mankind, we derive the greatest blessings of this world, as peace and property, plenty and security, and whatever else tends to make our lives easy and comfortable.—And did men rightly understand the benefits and advantages of government, and the blessing of good governors, they would value it as the gift of God, and the favoured indulgence of Heaven, and bless God for it, and rejoice under the shadow of it. Doubtless all good men do so, and so ought all men to do, not only to reckon it their privilege to enjoy it, but to rejoice in it. And we shall easily see what reason they have for their exultation from the import of these words, WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE ; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.

“ The words,” continued the warden, “ imply two things ; first, The basis of a lasting government, or the true foundation of a people’s happiness, which consists in righteous rulers,—WHEN THE RIGHTEOUS ARE IN AUTHORITY : Secondly, The subjects’ sense of their happiness, and satisfaction in it ; THE PEOPLE REJOICE. The other part of the verse gives the reverse of the scene, and represents the danger and discontents of the people under wicked and licentious governors ; WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN. But we have not this day, and I hope never shall, have occasion to unfold this melancholy scene, and expose the mis-

chiefs of an evil reign, and the grievances of a people under it : And it is a pity to sully the lustre of the day with the sables of sadness and mourning.”

Dr Wroe then proceeded to pay a tribute of gratitude to Queen Anne for her generous bounty to the poorer clergy. “ The generous gift of the first fruits and tenths to the augmentation of poor vicarages, and the better support and maintenance of the indigent clergy, is such a noble piece of bounty and charity, as is fit only for a princess, and becoming a religious queen. And her desire, that it may be made a perpetual fund by authority of Parliament, will perpetuate her memory, and record her bounty to succeeding ages, and engage their hearty prayers for her long life and prosperity, who are fed by her bounty and charity. —May her pious example be imitated by others, that the poverty of the Church may not occasion the contempt of the clergy, nor the meanness of her revenues be any longer a disgrace to religion, and the scandal of the nation !”

Lastly, Dr Wroe commended, after the following manner, the great interest manifested by the Queen in the extension of the Gospel to distant colonies. “ Her Majesty’s care of the church is also extended as far as her authority over it, and reaches foreign ports and plantations, and endeavours the propagation of it abroad, as well as the reformation of it at home ;—a thing not yet so well known as it should be, nor so much valued as it ought to be : I mean the society for propagating the Gospel, and planting the true religion of it in our plantations, and other foreign parts ;—a design formed indeed near the end of the last reign, but encouraged and assisted by our gracious Queen, and carried on by an illustrious body, or society of men incorporated for that end, and cheerfully contributing both their endeavours and purses to promote so good a work ; which is the settling and maintaining ministers in all our factories, and furnishing them with books and other helps, as well for the instruction and edification of their flocks, as the conversion of infidels,—an attempt truly great and noble, and which ought to be as general, as its influence is likely to be universal. I wish all good men were better acquainted with it, as I believe they would heartily concur in it, and cheerfully contribute to it ; especially, since it removes that scandal objected to us by the Papists, that we never had any such society, nor attempted any conversions of infidels and unbelievers, but have carried on our trade in foreign parts, to the ends of gain, but without any concern for the honour of God and religion. Blessed be God that the reproach is wiped away, and the design carried on under the umbrage and protection of a religious Queen, through whose encouragement we hope for the blessing of God, and success !”^s

^s This sermon, which was afterwards published at the request of Dr Wroe’s hearers, is entitled

9 . *Miscellaneous events, A. D. 1705 to 1707.*

James Moss (by will, 4th June 1705,) left L. 100, to be laid out in blue frieze kersey gowns, to be given to five aged men, inhabiting Manchester, on Christmas day morning, before prayers, in the south porch of the Collegiate Church, by the testator's next heir, assisted by the junior constable and churchwarden.

Mary Chorlton, (by will, 29th September 1706) left L. 50, to be lent in portions of ten pounds each, successively on St Thomas' day, for five years, free of interest, to young persons, natives of the town, who having served an apprenticeship in it, have a good character from their master, and are members of the church of England.

10, *The Death of Doctor Stratford, Bishop of Chester, and late Warden of Christ's College, Manchester, A. D. 1707.*

Many of the early annals of this eminent churchman's life have been cited in the account which has been given of his wardenship of the College of Manchester. We have beheld him undismayed by the influence and animosity of a Popish monarch, and signalizing himself by his fearless vindication of the principles of the Church of England against those of antichristian Rome. But, happily, the storm which had threatened the existence of an ecclesiastical establishment, to which he had ever been fervently attached, was in time dispelled; and he then exchanged the scenes of civil and religious contest, and the stimulated feelings of elation, which the proud victory of his church could not fail in inspiring, for the more congenial solace which was afforded him in the tranquil exercise of the pastoral duties of his see. These he continued to perform for eighteen years undisturbed; and during this period became as much characterized by the plainness and simplicity of his manners, as heretofore he had been during his polemical strifes for the soundness of his erudition.

By his clergy, Dr Stratford was beloved for his condescension, for his hospitality, and for the concern which he had ever evinced for their best interests; which did not, however, prevent him from being alive to their omissions of duty, and from being a plain reprover of their faults, though in a spirit of charitableness mixed with Christian firmness.

"A Sermon Preached in the Collegiate Church of Manchester, March the 8th, 1703-4, being the day of her Majesty's happy accession to the throne. By Richard Wroe, D. D., and Warden of Christ's College in Manchester. Published at the request of the town. London: printed by J. H., for Henry Martlock, at the Phoenix, in St Paul's Church Yard. 1704."

In his demeanour towards the parishioners included in his diocese, Dr Stratford exhibited a still greater plainness of deportment, communing and advising with them in no other language but that which they could understand, and which he carefully adapted to their respective ranks in society. To this plan he adhered, even though the expressions which he used, when exhortations were necessary, might, from the homeliness of their diction, savour of the spirit of puritanic times. Nor was he regardful of the momentary pain which his reproofs might give, so that they ended in the ultimate advantage or conversion of offenders.^b

The charitable acts by which Dr Stratford was very early signalized, he continued at the chief place of his see ; where, in imitation of Chetham's Institution, which he had admired at Manchester, he founded a similar Blue Coat Hospital, for the maintenance, instruction, and apprentice fees of thirty-five poor boys of the city of Chester. He was also endeared to this town for the large sums he expended in the necessary architectural repairs of his cathedral, as well as other purposes connected with the dignity and salutary objects of his bishopric. The sacrifice of his wordly emoluments was consequently great ; but this was disregarded by him while laying up for himself abundant stores in Heaven.

^b Such was the plain spoken language, for instance, which Dr Stratford used on the occasion afforded him by a correspondence with a country squire, near a well-known market town north of Manchester, which, from time immemorial, has been distinguished as much for the ignoble venation of badger and fox-hunting, as for the plentiful libations which succeeded to the toils of the chace. " Your request," said the good and well-intentioned bishop in a letter to the *Squire Western* of the aforesaid district, " was easily granted ; for I am myself inclined to give the best encouragement I can to the poor curates, as long as they continue diligent in the discharge of their duty. But I have now, Sir, a request to make to you, which I heartily pray you may as readily grant me,—and this is, that you will for the future abandon and abhor the sottish vice of drunkenness, which (if common fame be not a great liar) you are much addicted to. I beseech you, Sir, frequently and seriously to consider the many dismal fruits and consequences of this sin ; even in this word how destructive it is to all your most valuable concerns and interests ; how it blasts your reputation, destroys your health, and will, if continued, bring you to a speedy and untimely death, and, which is infinitely more dreadful, will exclude you from the kingdom of Heaven, and expose you to that everlasting fire, where you will not be able to obtain so much as one drop of water to cool your tongue. I have not leisure to proceed in this argument, nor is it needful that I should, because you yourself can enlarge upon it without my [assistance.]—I assure you, Sir, this advice now given you proceeds from sincere love, and my earnest desire to promote your happiness, both in this world and the next ; and I hope you will be pleased so to accept it from, Sir, your affectionate friend and humble servant, N. CESTRIENS."

The original of this curious letter, so illustrative of the simple manners of Dr Stratford, is in the possession of the Reverend J. Clowes of Broughton. It is dated Chester, November 1699.

Dr Stratford died on the 12th of September 1707, at the advanced age of seventy-four, leaving behind him an only son, William Stratford, Archdeacon of Richmond, who, in a monument erected by him in the Cathedral Church of Chester, has recorded the virtues of the bishop in an honourable tribute to his memory.ⁱ

11. *Miscellaneous Events, A. D. 1708 to 1712.*

In 1708, Francis Cartwright left the sum of L. 420, to be placed out on security; the produce to be applied in the payment of twenty shillings for a sermon in the parish church of Manchester on new year's day, and the residue to be divided into three equal parts, of which two parts were to be lent yearly, and without interest, to two honest men, well principled in the doctrine of the established church, who had faithfully served their apprenticeship, and could give security for repayment at the expiration of the term, so that the loans might be advanced to others on similar conditions; and the remaining third part to be applied in binding out such poor boys apprentices as could read English, and whose parents were indigent housekeepers, who maintained themselves without parochial assistance; the trustees to meet yearly, on the first Monday after the feast of Saint Andrew.

ⁱ NICOLAUS STRATFORD, S. T. P. Natus est apud Hempstead in com. Hartf. Anno 1633. Factus est Coll. S. S. Trinitatis Oxon, Socius, 1656. Collegii Christi apud Mancunium in Com. Lancastriæ Guardianus, 1667. Sanctæ Margaretæ Leicestriæ in Eccl. Lincoln. Prebendarius, 1670. Ecclesiæ Asaphensis Decanus, 1673. In Ecclesia de Aldermanbury Lond. Concionator, 1683. Ecclesiæ de Wigan Rector et Cestriæ Episcopus, 1689. Mortuus est 12mo die Februarii 1706-7. Ex vitâ per 18 annos hic sanctissime instituta memoriam sui reliquit omni marmore perenniorem. Reformatam fidem cruditis contra Pontificios scriptis strenue asseruit, Ecclesiæ defensor priusquam pater. Illorum quos adeptus est honorum nullos ambiit; nonnullos sponte deposuit. Divitiarum adeo erat non cupidus, ut post 40 annos inter dignitates Ecclesiasticas exactos rem sibi relictam non solum non auxerit, sed in tuendis Ecclesiæ ipsi creditæ juribus eam libentissime imminuerit. Morum simplicitate, charitate in omnes, Pietate in Deum erat plane primævâ. Episcopale munus eâ fide administravit, ut qui ordinem non agnoscerent, virum faterentur esse revera apostolicum. Laboribus magis quam annis fractus occubuit, a Christo, cui solo serviebat, promissum dispensatori fido præmium laturus. GULIELMUS STRATFORD, S. T. P. filius unicus, Archi-Diaconus Richmondæ, Ædis Christi apud Oxon Canonicus, Optimo Patri.

While Dr Stratford was bishop he wrote the following works:—Charge to his Clergy at his Primary Visitation of the diocese of Chester. London, 1692. 4to. Of the Reverence due to God in public worship, preached before the King and Queen at Whitehall, March 25, 1694, on Eccles. v. 1, former part. London, 1694. 4to. Examination of Bellarmine's fourteenth note concerning the unhappy end of the Church's enemies.

In 1708, an act was obtained for building St Ann's Church. The site selected was upon a part of the old church-yard, named Aca's Field, belonging to the ancient parish church of St Mary; ^k and, in the act which was obtained, the ancient fair named Aca's Fair, held originally three days, was reduced in its duration to two days. ¹

May 18, 1709, the foundation of the new church of Aca's Field was laid by Lady Anne Bland of Hulme Hall.

March 3, 1711, Catharine Richards, by her will of this date, after devising her manor of Strangeways, and her mansion of Strangeways' Hall, and her property in Manchester, directed, that the persons who should be in possession of the devised estates should, out of the rents of the houses in Manchester, pay L. 100 per annum, for the relief of widows of decayed tradesmen of Manchester, and for instructing and apprenticing poor boys and girls of the like decayed tradesmen, in such manner and number as they, together with the warden of Manchester, should direct. If the clear rents of the houses did not produce L. 100, the objects of the charity were to be proportionally limited. And in the event of the failure of issue of Francis Reynolds and the other devisers, the entire produce of the whole estate of the testator was to be applied to the charitable objects mentioned, in such manner as the warden of Manchester, with the approbation of the boroughreeve, the church-wardens and overseers, should appoint.

July 17, 1712, The consecration of the new church of Aca's Field took place. It was dedicated to Saint Anne, in compliment not only to the Queen, but to the lady by whom the foundation was laid, who was the greatest contributor to it. She

^k Mr Aston has observed, that on the removal of the parochial rights to the Collegiate Church, CERES had by degrees been admitted to her ancient rites on the land. A respectable old man, who died about the year 1780, stated, that he perfectly recollected the whole of Saint Ann's Square and the church-yard a corn-field, then called Acres (Aca's) Field; into which, on the 19th day of September, old style, the fair, still known by the name of Acres (Aca's) Fair, was annually held; and that sometimes the corn was rather prematurely cut, and carried off, on account of the right possessed by the lord of the manor to hold his fair on that day."

¹ "This fair was originally for three days, on the eve, the feast, and the morrow of Saint Matthew. It was granted by letter-patent, recorded in the tower, by Henry the Third, to Robert Gresley, Lord of the Manor of Manchester, and bears date 13th August, in the eleventh year of his reign. By the act which was obtained in 1708, for building Saint Ann's Church, the fair was reduced to two days, the feast and morrow of Saint Matthew, which being on the 21st of September, the subsequent alteration of *style*, has brought the fair to the first and second days of October."—Manchester Guide.

subscribed the largest sum, and presented the communion-table with a rich velvet cover and silver plate. The first rector was the Reverend Nathaniel Bann.^m

12. *State of religious parties during the reign of Queen Anne, and the early part of the reign of George the First.*

The state of religious parties during the reign of Queen Anne was materially changed. With the accession of this princess to the throne the jacobites were gratified, as they were led to entertain the hopes, that, upon her decease, the succession would be made in favour of her brother, James the Third. Nor were those who merely ranked as tories less pleased by the very early predilection which Queen Anne showed in their favour, which was so great, that at length her Parliament could boast of a tory majority, while her counsels were governed by a tory administration.

In the church many dissensions occurred. The House of Commons, in the lenity which it had recently shown to dissenters, incurred the imputation of meditating designs against Episcopacy: the consequence of which was, that the tories urged the importance of the house vindicating itself by a declaration, that the order of bishops was superior to presbyters; that it was a divine apostolical institution; and that it was incumbent upon the bishops to settle the divine apostolical right of Episcopacy, in order that it might be a standing rule of the house. This declaration, which was eventually carried, caused the greatest possible dissensions; the ecclesiastical tories distinguishing themselves as of THE HIGH CHURCH, in contradistinction to their adversaries, who, from continuing to advocate the principles of the revolution, and from their recommendation of a moderate conduct towards the dissenters, were stigmatized by the name of THE LOW CHURCH. An alarm was also spread, that the adversaries of the church of England were waxing strong in their designs, and that THE CHURCH WAS IN DANGER; which outcry, however, failed in producing much effect upon the kingdom, as the house resolved

^m Above the vestry window is the following inscription: "Ecclesiæ hujus sola Benefactorum Munificentia extructæ Fundamenta jacta Die xviii Maii A. D. MDCCIX. Totum opus absolutum et consecratum Die xvii Julii, A. D. MDCCXII."—Saint Ann's Church is a tolerably neat building of the Corinthian order. It had originally a cupola, but has now a square tower for its steeple with one bell only. In addition to the accustomed duties of prayers and sermons on Sundays, prayers are read on all other days, throughout the year, viz. at eleven o'clock in the forenoon, and at six in the evening. To support this extra duty, two curates have generally been attached to the church. The living is a rectory in the gift of the Bishop of Chester.—See Manchester Guide.

that “ the Church of England, as by law established, which was rescued from the extremest danger by King William III. of glorious memory, was now, by God’s blessing, under the happy reign of her Majesty, in a most safe and flourishing condition ; and that whoever went about to suggest or insinuate that the church was in danger under her Majesty’s administration, was an enemy to the Queen, church, and the kingdom.”

Of the dissenters it may be remarked, that, with the measures of Queen Anne’s reign, they expressed the deepest dissatisfaction, particularly on account of the acts passed against them for occasional conformity, which had their origin in the following circumstances :—It had certainly been but too customary with the dissenters to resort to what was named *occasional conformity*. Preparatory to accepting public offices of trust or magistracy, they would comply with the conditions of the act of William and Mary, by taking the sacrament according to the form of the Church of England, and, after this ceremony was over, would continue to frequent, as usual, the dissenting meetings of which they were members. At this subterfuge, as it was named, all the tories, at the head of whom was Queen Anne, were most indignant. ^a Her Majesty, therefore, in her zeal for the communion of the Church of England, and indignation at its violation, sent a message to Parliament, in which, after condemning all persecution for conscience sake, she still conceived that a bill was demanded, with the view of obviating the evasion of a clause in the late act of toleration, by which occasional conformity met with encouragement. The measure, however, after two or three trials, failed, on the plea, that it was a scheme to set the Church and the Protestants at variance. The High Church party, in their disappointment, visited the dissenters with as much of the force of the existing law as they could advantageously wrest in their favour. It is related, for instance, that, at the suit of a schoolmaster of Eccles, in the parish of Manchester, of the name of Spakeman, a brother of the profession, one Roger Rosen, had a writ served against him in the Ecclesiastical Court of Chester *de excommunicato capiendo*, complaining of the illegal exercise of the defendant’s calling ; who, for his neglect in appearing to the summons, was com-

^a It is certainly to be lamented that the dissenters ever resorted to a subterfuge, which, under any circumstances whatever, will with difficulty meet with a moral vindication ; and this vindication must be certainly withheld, when the subterfuge was connected with the obligation of a solemn religious ceremony. So much odium was, in fact, cast upon the dissenters of Lancashire for their occasional conformity, that “ a Presbyterian trick,” as it was named, continues proverbial in the county at the present day.

mitted to the jail of Lancaster. At length, however, in the year 1711, a bill obtained the royal assent, which enacted, "That if any persons in office, who by the laws were obliged to qualify themselves by receiving sacrament or test, should ever resort to a conventicle or meeting of dissenters for religious worship, during the time of their continuance in such office, they should forfeit L. 20 for every such offence, and be disqualified for any office for the future, till they had made oath that they had entirely conformed to the church, and had not been at any conventicle for the space of a whole year." Under this act the dissenters evinced much impatience, which was met by their irreconcilable enemies in the framing of a new and most intolerant bill, which ordered, that if any schoolmaster or tutor should be willingly present at any conventicle of dissenters for religious worship, he should suffer three months imprisonment, and be disqualified from teaching in any school for the future.^o

These events were not regarded by Dr Wroe with indifference. His strong attachment to the Queen had owed much of its force to the gratitude which he felt as a zealous son of the church, for the royal exercise of liberality to the poorer clergy, and for the support graciously rendered to the missionaries who were employed in extending the blessings of the Gospel to distant colonies. To this cause, therefore, it is by no means improbable that his sentiments on state politics might have been indebted for some part of the change which they appear to have undergone. While he condemned the occasional conformity of the dissenters, conceiving that it afforded an inroad into the church of England, whereby its principles could be the more easily undermined, he felt no less alarm at the regard which the Papists commanded from Protestant tories, ever since their coalition in the cause of James the Second, and for the state of mind thereby induced, which was favourable for the reception of the Popish doctrines disseminated by active priests and jesuits. Dr Wroe, therefore, without paying deference to any particular party, and having no object in view but the eternal welfare of his church, maintained an honourable character for consistency, as the following report of him by a contemporary abundantly testifies:—"How often," said he, "have I heard silver-tongued Wroe with manly eloquence display the frauds and deep-wrought machinations of the Papists, Presbyterians, and other sectaries, against the church of England; heard him instil into his hearers the utmost regard for her principles,

^o As Queen Anne died upon the very day that this act was to have taken place, namely, on the 1st of August 1714, it was by the ensuing government suppressed at its birth.

doctrines, and worship; defend her articles, and prove her from scriptures and the fathers to be the *only* pure undefiled church this day upon earth!"

Such was the state of parties in Manchester, which wanted nothing but some exciting cause to stimulate it to the state of ferment which had existed during the last reign. Nor was an occasion of this kind long wanting. When Dr Sacheverel was impeached before the House of Lords for preaching and publishing tenets contrary to the principles of the Revolution, to the existing government, and to the Protestant succession, he pleaded that the whigs had formed a design to pull down the church, and that this prosecution was merely intended to try their strength before they proceeded openly to the execution of their project. This excuse the high church party was inclined to admit as valid, nor was the Queen indisposed towards the prisoner, particularly when he spoke in the most respectful terms of the revolution, and of the Protestant succession; and when he added, that the doctrine of non-resistance, in all cases whatever, was a maxim of the church wherein he was educated. This address insured him a lenient sentence, which by the tories was considered so great a triumph, that the result of the trial was celebrated with bonfires and illuminations, which were again repeated when the term of his prohibition from preaching (which was for three years only) had expired. Every town in England then resounded with the cry of "DOWN WITH THE WHIGS, AND SACHEVEREL FOR EVER."

During this state of the public mind, Queen Anne, whose death took place at this time, was succeeded by George the First, who possessed the throne of England by virtue of an act of settlement, which secured it to the nearer branch of the royal family in the Protestant line. At this event, the jacobites, who had flattered themselves that a design had been concerted by Queen Anne and her ministry to secure the succession to the Chevalier de St George, son of James the Second, felt the most bitter disappointment. Such tories, again, who, in the support they had given to their royal mistress had been actuated by high church principles, burned with the utmost indignation when the King, who had imbibed a strong prejudice against them, excluded all this party from any share in the royal favour, and gave the whole of his confidence to a whiggish ministry. A fresh clamour was then raised, that THE CHURCH WAS IN DANGER; and in the principal towns of the kingdom dangerous mobs sprung up, who became infuriated by the common watchword of "DOWN WITH THE WHIGS, AND SACHEVEREL FOR EVER." In Manchester, this spirit existed in its utmost force; and, as whigs and non-conformists were confounded together, the popular clamour was excited against the dissenting

meeting-house which had been erected in Aca's Field. Accordingly, a riotous mob ensued, headed by Thomas Syddall, a peruke-maker, which in its indignation levelled the building to the ground. Syddall, with a number of his followers, was for this offence committed to the castle of Lancaster.

While this ferment raged, the Chevalier de St George landed in Scotland, in the hopes that all the jacobites in the kingdom would rise up in arms to fix him upon the throne of his ancestors. But as scarcely any time had been afforded to the old families of England, who were his partizans, to muster their followers and consolidate their strength, they naturally hesitated to venture their lives and estates for such a sudden and premature requisition. No insurgents in Lancashire, therefore, joined the ranks of the chevalier, except a few individuals of low fortunes or desperate circumstances. Among the Manchester men who enlisted in the jacobite cause, Thomas Syddall, whom the Scottish rebels in their march through Lancaster had rescued from prison, was the foremost. The rebels, as it is well known, met with a signal defeat at Preston, and after this event numerous condemnations took place. Syddall, along with four other insurgents of the names of William Harris, Stephen Sagar, Joseph Porter, and John Finch, were removed from the prison of Lancaster to Manchester, where, for the sake of public example, they suffered death.

13. *The death of Dr Wroe, Warden of Manchester College.*

January 1, 1718, Warden Wroe died at the advanced age of sixty-eight. Having been respected and beloved in his life, he was deeply lamented in his death. He was buried in the vault below the choir, where his remains are covered by a stone, bearing the following inscription :—

RELIQUIÆ
 REVERENDI ADMODUM RICARDI WROE
 S. T. P.
 HUIUS ECCLESİÆ COLLEGIATÆ PER ANNOS XXXIII.
 GUARDIANI,
 NEC NON ECCLESİÆ CATHEDRALIS CESTRIENSIS
 PREBENDARII;
 ECCLESİÆ DE WEST KIRBY
 IN AGRO DE WYRRAL
 RECTORIS.

CHAPTER XXIII.

ANNALS OF THE WARDENSHIP OF SAMUEL PEPLOE, M. A.—SUBSEQUENTLY D. D.
AND BISHOP OF CHESTER.—A. D. 1718 TO 1738.^p

Drawn up by Dr HIBBERT.

THE successor of Dr Wroe was Mr Peploe, the vicar of Preston. He was a staunch whig, whose attachment to the house of Hanover was manifested in his venturing to read the prayers in the church of Preston for the reigning family of England while the rebels were present. This bold conduct excited the admiration of the government ; and he was rewarded upon the death of Dr Wroe with the wardenship of Manchester College.

1. *The Refusal of Dr Gastrell, Bishop of Chester, to confirm Mr Peploe in the Wardenship of Manchester College.*

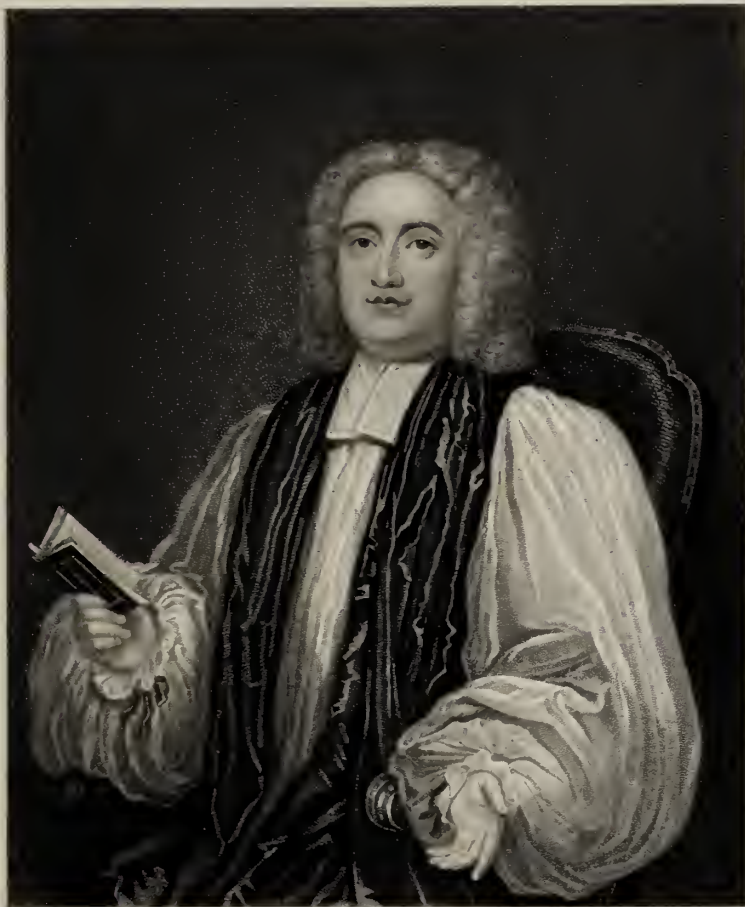
Mr Peploe, at the outset of his wardenship, had the misfortune to fall under the discountenance of Dr Gastrell, who, as a tory, was as well disposed to resort to extreme measures as his opponent. He objected to the qualification of Mr Peploe, on grounds which he professed to be distinct from any political considerations. But, in times like these, it is unreasonable to expect that either side would be enabled to divest itself of party prejudice ; and it is but too probable that the bishop, in conceiving that he was an unbiassed censor of Mr Peploe's clerical pretensions to the wardenship, did but flatter himself, and was allured into a course of proceedings which had its origin in self-deceit.

The circumstances connected with Dr Gastrell's rejection were these :—Mr Peploe being only master of arts, and the statutes of the foundation of the Manchester College requiring that the person nominated to the wardenship should be at least bachelor of divinity, or doctor of laws, he proceeded to take a Lambeth degree, in order to qualify himself for induction to this preferment. But Dr Gastrell, when the claimant presented himself to be inducted and installed, hesitated

^p Some few of the materials of the present chapter were collected by the late Mr Greswell. They will be acknowledged in their proper place.

COLLEGIATE CHURCH, MANCHESTER.

Plate 1.



Painted by Winstanley

Eng^d by W. Smith

SAMUEL PEPLOE, D.D.

Bishop of Chester.

To James Thomson of Primrose, Esquire, F.R.S.

*This Portrait is with great esteem respectfully inscribed
by his much obliged Servants*

THO^s. AGNEW & JOS^{ph}. LANETT

Published Dec^r 1830.

to perform this office, on the plea, that, when a degree was required by a charter of foundation, no degree except an university one was a sufficient qualification for the dignity. He therefore refused to accept Mr, now Dr, Peploe, on the following grounds, as stated by himself:—

“ The wården of the college is required to be a bachelor of divinity at least ; not by any statute subsequent to the foundation, but by the charter of foundation itself, and by the first incorporating clause in it, which constitutes the body in such a manner, that neither the warden nor fellows can have any title to their places, unless they have the degrees there specified before they are admitted ; and there is no manner of doubt concerning the validity of this charter. Then the person nominated to be warden tenders the bishop (by whom the charter directs that he should be instituted) a faculty from the archbishop for the degree of bachelor of divinity : and this faculty is granted with an express design to qualify him for the preferment, so that the bishop could not help taking notice of this faculty ; and he could not institute upon it without allowing a degree given by the archbishop to be of the same force and validity with the like degree taken in the university ; and without owning that the former comes as truly within the meaning of the charter as the latter, neither of which he could possibly grant without being false to his own judgment, as well as to the interests of the university, which he hath sworn to maintain.”

Such were the grounds on which the bishop refused to induct Dr Peploe. But as an opposition to all the claimant’s hopes of instalment would be running too counter to the government, by whom he was patronized, Dr Gastrell, with a show of generosity, conceded, that, as Dr Peploe had almost completed the exercise required of him preparatory to his taking the necessary degree regularly at Oxford, it would give his Lordship much satisfaction to render him every assistance in obtaining the necessary qualification. But this offer was declined, probably on the old principle, “ *Timeo Danaos et dona ferentes.*”

Dr Gastrell then, with the permission of the Archbishop of Canterbury, drew up a statement, entitled, “ The Bishop of Chester’s Case with relation to the Wardenship of Manchester,” in which he endeavoured to shew that the privilege of conferring degrees, claimed by the see of Canterbury, if it was not abolished at the reformation, could bestow only such as were titular and honorary, and were not of the validity required in a royal charter.^a The proofs and arguments

^a The statement was printed in folio, and was entitled, *The Bishop of Chester’s Case with relation to the Wardenship of Manchester ; in which is shown, that no other degrees but such as*

which he adduced in support of his plea, that no degrees but such as were taken in the university could be deemed legal qualifications for any ecclesiastical preferment in England, are highly curious, and exhibit much antiquarian knowledge of the nature of Lambeth degrees, which certainly had their origin prior to the reformation, in a legantine power which had been granted by the Pope of conferring such honours. But as an account of the authorities cited by the bishop is incompatible with the necessary briefness of the present history, a summary of the arguments which he used may not possibly be unacceptable, particularly as the publication in which they are contained is become scarce. In fact, the bishop's statement was printed at the universities of Cambridge and Oxford for private circulation only.

“ To conclude this argument,” said Dr Gastrell, “ whatever the ground or the antiquity of the archbishop's claim to a power of conferring degrees may be, no pretence to qualify persons for any preferment by such degrees was ever, that I can hear of, set up before the revolution ; at which time there was hardly a lawyer in the kingdom, and but very few of the clergy that had ever heard of this extraordinary prerogative of the archbishop. And, though degrees have been distributed since very frequently, little notice hath been taken of them, and little regard hath been shown to them by any others, but what were concerned in the bestowing or receiving them. Of those few who have made any inquiries about them, some have been of opinion that it was part of the ancient ceremony at the installation of an archbishop for his grace at that time to create a doctor or master in each faculty. Others, taking the archbishop to have some papal or legantine prerogatives still belonging to him, have supposed that he had a power of giving degrees to his domestics and dependants, such as are in the canon law styled *familiares*. But a general unlimited power, derived from act of Parliament, to confer degrees of all kinds, at all times, to any person whatever, was never heard or thought of, even by those who attended upon archbishops in their families, before Bishop Gibson published his codex ; and, if the plea will hold in the manner there urged, then may the archbishop make serjeants and barristers, as well as doctors and masters ; for those are called degrees in learning in many acts of Parliament as well as the other ; and the *creatio aliorum graduatorum in quacunque facultate* mentioned in the tax-book, is equally applicable to all manner of degrees besides doctors, whether they are taken in the inns of court, or in

are taken in the University can be deemed legal qualifications for any Ecclesiastical preferment in England. Oxford, Printed at the Theatre, M.DCC.XXI.

the schools. And then, by adding *exempla antecessorum* to the authority of Parliament, he may make knights also, as Archbishop Lanfrank did, and other archbishops both before and after him probably might, and as the Pope hath long used and accustomed to do. And that this is no extravagant supposition, will appear from the bull which constitutes Cardinal Beaton *Legate à Latere* in Scotland, an. 1543; whereby he is empowered to make knights, counts palatine, and poets laureat, as well as doctors and other graduates. And there is no doubt (says Bishop Burnett) but Cardinal Pool's bull was in the same form; it being very reasonable to suppose, that the same powers were granted to every legate, viz. all that belonged to the Pope himself, whose vicar he was.

“ Upon the whole, then, it were to be wished that the following questions were, upon a due and careful examination, resolved, (viz.) 1. Whether the statute of 25 Hen. VIII. cap. 21, has given the Archbishop of Canterbury for the time being, a power of conferring degrees of all kinds? 2. Whether the tax-books, directed by that statute to be drawn up, if they had been made according to the direction there given, would have been good and effectual in law, without any express declaration in the said act, that they should be so taken and accounted, and without any subsequent act to confirm them? 3. If it be supposed that these tax-books, when made as the act directs, would have been of the same authority as the act itself, whether, when no such tax-books can be produced, and no legal proof can be given that any such books were ever made, it may not fairly be pleaded, *Nul tiel record*? 4. If any authentic tax-book be now extant, whether every faculty for a degree, granted by the archbishop, which is there rated at L. 4, ought not to be confirmed under the broad seal, and enrolled in chancery? 5. Whether, if the archbishop had constantly exercised this power of conferring degrees ever since the date of the said act, such degrees would be esteemed due qualifications in law, where degrees were required to qualify persons for any dignity, benefice, or preferment, by act of Parliament, canon of the synod, royal charter, or local statute? 6. Whether it can be made to appear by the judgment of any court, opinion of any lawyer, or history of the fact, that the framers of any act, canon, charter, or other legal instrument whatever, when they mention degrees, did or could mean any other degrees but what were taken in some university? 7. Whether any instance can be shown where an archbishop did confer a degree by faculty, from the revivour of the act before-mentioned, to the time when the charter of Manchester College was granted? 8. Supposing degrees were conferred during that time, whether any Archbishop, by whom they were conferred, did look upon them as legal qualifications, and made use of his

power to that special end and purpose? 9. Whether any custom that has lately obtained, and of which no certain footsteps are to be found for near a hundred years together, since the making of the act, can be sufficient to establish a claim which hath no other foundation but a tax-book, said, without any proof, to be confirmed by authority of Parliament?

“As to the Pope’s power of conferring degrees, from whence the archbishop’s is derived, it is the opinion of some eminent canonists, that this power extended no farther than the patrimony of St Peter. Then it is certain that several decrees and orders have been made by popes, and councils called by popes, in favour of university decrees, and never any, (that I have heard of) which put the degrees given by the Pope’s authority alone upon the same foot with those that were taken in some university. But, whatever the Pope’s power in this respect was, it was never submitted to, or acknowledged, or (as far as I can learn) ever exercised, or pretended to, here in England; much less called in to support any pretensions to ecclesiastical preferment before 25 Henry VIII. On the contrary, what was decreed in Parliament in Henry IV.’s time, concerning the university of Oxford, viz.—‘That the Pope’s Bull should not impeach, or alter the right, or custom, of any thing concerning that university;’ this I take to have been always the law with relation to both universities.

“The only questions then, which arise from hence, relating to the case before us, are, 1. Whether a faculty for a degree be one of those faculties or dispensations, which were wont and accustomed to be had at the see of Rome, or by authority thereof, before the making of the aforesaid statute? 2. Whether a degree given by the Pope, or by any authority of the see of Rome, was taken and reputed here in England, as a good and effectual qualification in law for any ecclesiastical dignity or benefice, which graduates only were capable of, before the reformation took place?

“Which way all these questions ought to be determined, I will not take upon me to say; but, from what has been offered upon the whole subject, I may venture to conclude, that degrees conferred by the Archbishop of Canterbury, (whatever respect they may claim upon account of his grace’s favour in granting them) cannot be accepted and admitted to be good and effectual in law, and as beneficial to the persons obtaining the same, as the like degrees would be, if taken in one of our universities.

“For these things may now be affirmed with some assurance, viz.—That many extraordinary privileges and favours have been granted by popes, princes, and general councils abroad, and by kings, parliaments, and convocations in England, to

university-graduates, exclusive of all other ; e. g. pluralities, unions, all manner of ecclesiastical dignities and benefices, exercise of ecclesiastical jurisdiction, admission to orders, liberty to practice physic, distinction of apparel, both in the performance of divine service, and in common habit, &c. : That these peculiar favours have been granted by a great number and variety of public acts, made at different times, during the space of three hundred years, without the least saving or mention in any of them of any other degrees but such as were taken in some university : And that there never was any public act, decree, order, or rule made, by the authority either of church or state, in any kingdom, Popish or Protestant, which gave the least favour or countenance to degrees conferred any other way than by universities.

“ It is therefore humbly hoped, that an old Popish abuse, long since exploded, and banished from other parts of Europe, will not now be adjudged a convenient and necessary practice here in England, warranted by the laws of this realm, and a part of our reformed constitution.”

The bishop concluded his very learned dissertation with remarking, that, as the two charters of Manchester, the one in Queen Elizabeth’s and the other in King Charles’s reign, bore very nearly the same date with the old and new statutes of Hereford, the degrees there required must be understood to be university degrees, though not so particularly expressed ; especially when it was considered, that a higher degree of learning is made necessary to qualify a man to be warden of Manchester, than what is required for a canon of Hereford, or of any other church. His Lordship likewise observed, that the difference of degrees demanded in these charters for the warden, the fellows, and the chaplains, agreeably to the different dignity of their places, and the different profession or kinds of learning in which those degrees were to be taken, was a certain argument that university degrees were actually intended.

But the discussion did not end here. Bishop Gastrell’s statement gave rise to the publication of a work entitled “ Considerations on the English Constitution in Church and State, relating to the Lord Bishop of Chester’s Case, &c. ; wherein, 1. The prerogative royal of the imperial crown of the realm of England ; 2. The prerogative powers and privileges of the archbishops of the archiepiscopal see of Canterbury ; and, 3. The legal rights, privileges, and liberties of the reverend Presbyters of the Church of England, are demonstratively asserted and defended against universities usurping sole power of granting degrees, &c. as claimed in an essay for that purpose lately made by that learned person, in a book

entitled, *The Bishop of Chester's Case, with relation to the wardenship of Manchester, &c.*"^r

The dedication of this folio work, which was "to all the reverend clergy of the Church of England who have obtained no higher degree or title than priest," is signed *T. Bennet*. The writer enters into the controversy pretty much in the same manner as a radical reformer would be disposed to do at the present day, and treats the universities with great freedom, as the following extract from the dedication shows:—"Reverend Sirs, There lately came to my hands a book said to be transmitted to the press by the Right Reverend and Learned Lord Bishop of Chester, by the license, if not the direction of the Universities. In this book, there is a power asserted to be in the universities, which, if it obtains the sanction of government, and be artfully improved, will, under the specious title of university-degrees, enslave the kingdom again to the unchristian power which the see and Pope of Rome exercised here before the reformation: For although a new name be given, yet arbitrary power, tyranny, and oppression, is in truth the thing, especially with respect to the Presbyters of the Church of England, who will be thereby inhibited, and in truth secluded from the exercise of those good gifts which the divine goodness hath been pleased to bestow on them, to enable them to a due ministration in their office, and also from such Christian liberty as Christ, his apostles, and the primitive church, have been pleased to allow them, unless their worldly abilities, with due respect to the circumstances of themselves and families, will enable, as well as permit them, first to purchase the mark of the beast in their foreheads, under the illusive title of university degrees. For by those degrees a priest is enabled to be a chancellor, vicar-general, commissary, official, registrar, pluralist, to hold double benefices and other offices, places and preferment in the church; and for want of those degrees, according to the Lord Bishop's assertion, be the Presbyterian never so learned, pious, and industrious in executing and discharging his ministerial function, yet without he can purchase power, become Simoniacus, (as St Gregory saith, *Si Presbyter per pecuniam ecclesiam obtinuerit, non solum ecclesia privetur, sed etiam sacerdotii honore spoliatur*; See the Canon, and Acts viii. 21,) he shall have no other benefice, preferment, place, or profit in the church, but what the office of priest will admit, and one, (and that perhaps small,) benefice will produce. This is hard measure meeted to

^r London, Printed for J. Roberts, near the Oxford-Arms in Warwick Lane, M.DCC.XXI. Subjoined to the title is the following motto:—"He that is first in his own cause, seems just; but his neighbour cometh and searcheth him. Prov. xviii. 17."

the poor Presbyters, if it be duly considered how many clergymen, gentlemen, and others, who are blessed with many sons, in discharge of paternal duty, and their Christian duty, to make provision and obtain preferment for one of their sons, do abridge the present maintenance of themselves, wives, and rest of their family, by industry, labour, and parsimony, to bring up a son, (if not more,) at school until fit to be sent to the university, and then subsist and maintain him there, until by time, learning, and industry, he can obtain to be ordained into priest's orders. Here the poor young gentleman is at the top of preferment, if the university graduating power prevail, unless his father can, without prejudice to himself and family, spare a good sum of money to purchase a master's degree, or can make friends who are of ability to get him into a fellowship, which he may keep until the passion placed by God in nature prevails, and he marries; then his fellowship becomes void, and he must wait another avocation to a curacy or benefice; and although his circumstances necessitate him to accept of a mean benefice for his present subsistence, yet this tyrannic university degree will nail him down to the crab-tree, and pope-like not suffer him to take another benefice or preferment without money to purchase their license. These considerations induced me to draw up the following sheets, in defence of the imperial crown of the realm, archbishops, and liberty of your priestly function, as also of other liberties and privileges belonging and appertaining to you, as members and ministers in the Church of England."

After this dedication, Mr Bennet undertook to inquire into the authorities whence this sole power to grant degrees was vested in universities; in which he embarks with some little degree of learning, but with much more prejudice and false-reasoning. As the work, however, excited some attention at the time, a page or two may be devoted to such a quotation from it, as is sufficient to show the object and ability of the writer.

"This graduating power," said the author, "seems to be an innovation in Christian regimen: For Christ admonished his disciples to beware of ambition, and expressly prohibits them from accepting or taking on them titles or degrees of honour, Matt. 23. 8, 10, in words as full and plain as such restrictions can express: His words are, 'But be not ye called Rabbi, for one is your Master, even Christ, and all ye are Brethren. Neither be ye called Masters, for one is your Master, even Christ.' Hence it is evident, that these degrees, as distinguished from presbyters or ministers, smell strong of antichristian ambition. 1. They are a dishonour to the Protestant religion, as if it dared not to meet or dispute an enemy without the armour of a graduating head-piece. 2. They are a discourage-

ment to such Presbyters, whose numerous families, or other circumstances, do so far abridge their maintenance, that they cannot, with due respect had to their families, spare so large a sum of money as is necessary to obtain a master's sword or a doctor's helmet. 3. Many learned gentlemen, by this degree-craft, are necessarily prohibited from making so good an use of their learning as they ought and might, could they but obtain Christian liberty to be freed from the slavish submission to the title of degrees. The dissenters again enjoy more liberty than the Presbyters of the Church of England, which is contrary to public good as well as public policy.

“ From what hath been said, the advocates for the universities' sole and independent power of granting degrees of doctor, &c. and their granting faculties for that purpose, are desired to consider of, and confess or deny the following queries : 1. Whether the two universities claim this graduating power by prescription or grant ? If by grant, whether by charter or charters granted by the Kings and Queens of England, or by act of Parliament ? 2. If by charter, to show their power so granted by a true copy of such granting clauses in such charter or charters which give and grant such powers. 3. If it be by a private act of Parliament, (for public there's none) to show such private act of Parliament, clause or clauses therein, wherein such power is granted to them. 4. Whether such charter or act of Parliament have wholly divested the crown of such power for the future ? 5. Whether his Majesty, his heirs and successors, by his and their prerogatives, cannot lawfully and rightfully grant such powers to other persons or bodies corporate ? 6. If such powers were granted to the universities by act of Parliament ; whether his Majesty, his heirs and successors, be wholly divested of his and their prerogative power in this case ? 7. Whether his Majesty, his heirs and successors, by his and their prerogative power, *non obstante* the powers granted to the universities, cannot lawfully and rightfully grant commissions to other persons to give and grant the degrees of doctor, &c. ? 8. Whether his Majesty, his heirs and successors, by his and their prerogative power, cannot grant faculties to such person and persons as they shall think fit, to accept, take, and hold the degree of doctor, &c. in as full and ample manner, to all intents and purposes, as if given and granted by the universities ? 9. Whether the powers claimed by the universities extend any farther than the bounds or circuits of the cities or places of their respective situations ? 10. Whether the universities claim and have *de jure*, any power over any persons or things who are not members of their societies or corporations, and resident within the circuit of their jurisdiction ? 11. Whether his Majesty, his heirs and successors, Kings and Queens of Eng-

land, have not lawful right, power, and authority by their prerogative royal, and the laws of the land, to visit the universities, and reform and punish all transgressions, as well against the statutes granted to the universities by his and their predecessors, as kings and queens of England ; as also such, which are and shall be against the common and statute laws of the realm ? 12. Whether his Majesty, his heirs and successors, kings and queens of the realm, by their prerogative royal, and the established laws and statutes of the land, have not lawful and rightful power and authority, by commissions under his and their great seal of the realm, to nominate and appoint commissioners to enter into the universities, and execute the King's power and authority of royal visitor ? 13. Whether the University of Oxford, in the cause and contest they had with Archbishop Laud, in the reign of King Charles I., did not then plead in bar to the archbishop's claim of visitor, that the King's Majesty was their sole, rightful, and lawful visitor, and not the archbishop, and that they did and would submit to his Majesty only as their visitor ? 14. Whether the University of Oxford did not plead the same plea to the mandamus, which King James II. sent down to them, to admit a master to Maudlin College ? 15. Whether the Archbishops of Canterbury, by the acts of Parliament of King Henry VIII. and Queen Elizabeth, for restoring the jurisdiction of the crown, be not invested *de jure* with all power, which the Pope had *de facto* exercised in the realm, not contrary to the laws of the land, and repugnant to the word of God ? 16. Whether the Archbishops of Canterbury, from the reformation to this time, have not exercised powers of granting dispensations, faculties, &c. ? 17. Whether the Popes or Bishops of the see of Rome, and their legates, did not before the reformation make doctors, &c. or confer such degrees, in such manner, and on such persons as they thought fit ? 18. Whether the Archbishops of the Archiepiscopal see of Canterbury, before the reformation as *legatus natus*, did not, and since the reformation as the King's commissary, or otherwise, have not made doctors, &c. or conferred such degrees on persons, by the direction of the King or Queen for the time being, or by virtue of their archiepiscopal power ? 19. Whether the Pope did not give and grant power to Theobald, Archbishop of Canterbury, and his successors for ever, to be *legatus natus* in this realm ? And whether he and his successors, until the reformation, did not take on them such power, and exercise the same ? 20. Whether the Archbishop of the Archiepiscopal see of Canterbury or York, and all the other bishops of the realm, until the thirteenth century, were not elected and consecrated to their respective sees, without having or taking the degrees of doctor or master in the universities ?"

Such were the arguments used by the opponent of Dr Gastrell ; but whether Dr Peploe approved of the position which his advocate had taken up, is very doubtful. He would be rather entitled to say with the Italian proverb, “ God defend me from my friends ; I can take care of my enemies myself.”

The question, however, took up very long in the legal consideration of it, for it was not until three years after Dr Peploe’s nomination to the wardenship, that the court of King’s Bench decided, that the legantine power of conferring degrees was established, and that the degrees so conferred were of equal validity, in qualifying for ecclesiastical preferment, with university degrees. ^f

2. The views of Dr Peploe concerning religious liberty.

The sentiments of George the First in favour of a more full toleration to dissenters were known even prior to his accession to the throne ; and as soon as the death of Queen Anne took place, the question was instantly agitated, upon what terms it ought to be granted, and whether all classes of his Majesty’s subjects, professing Christianity, ought not to be included in it ? In Lancashire this question excited much interest ; and as certain injunctions were meditated by the bishops with the view of correcting heretical notions on the subject of the Trinity, a popular pamphlet was circulated in the county, advocating religious liberty to its fullest extent ; which doctrine was particularly acceptable to the dissenters of Manchester, who had so far departed from the doctrines which had been enforced during their strict Presbyterian regimen, as to entertain opinions favouring the tenets of Arianism. This publication advocated, among other precepts which it taught, “ That if the Scripture be the rule of faith, it must be so in all points, at all times, to all persons, equally : That if it be so, it must lie open equally, at all times, to all persons, to be inquired into in all points : That, if debates be not allowed in any one, or more particular points, about the right sense of it, it is in those points shut up as an inaccessible Arcanum : That no answer can be given to the Papists by those who, in any instances or any degree, deny that to others which they themselves claim from them as the common right of Christians : That any sort of indisputable authority, call it what you please, is the same in effect with absolute infallibility, and every degree of submission to it, as such, is the very same with implicit faith and subjection : That the peace of the church, in any good sense,

^f I find it remarked in Mr Greswell’s manuscripts, wherein some information is collected regarding this dispute, that in France, even before the revolution, a degree conferred by the Pope himself was not deemed sufficient to qualify for any ecclesiastical benefice when a degree was requisite.

can never come in competition with the common right of Christians or their liberty of debating points of religion ; but that, in a true sense, it is then at its height and in its glory, when mutual forbearance flourisheth, and not when a profound silence is established : That all parties and all persons see and own this to be the truth of God when they themselves are *undermost* ; and, therefore, that they must acknowledge it to be so when they are *uppermost* : That religion, and every thing relating to it, is a matter of choice and not of force : That the reformation was wholly founded upon our common right to debate about the sense of Scripture : and that the Christian religion can approve of no method of propagating truth contrary to this.”^g

These sentiments, which were beginning to make some progress in Lancashire, as indeed in all parts of the kingdom, were freely adopted by Dr Peploe, who, in the extended notions which he entertained of religious liberty, was himself willing that the full enjoyment of it should be even extended to Papists. For, in a sermon which he preached upon a public occasion, the following were the sentiments he delivered :—“ There is another instance,” he observed, “ of human happiness, which depends upon governors, and that is, the liberty of serving God in public ; and since every man desires to possess what he thinks to be true, and to glorify God in his own way, there is reason enough to implore Heaven, that the power of governors may not be employed *against*, but *for* this liberty ; to promote and not to discourage religion.” Again,—in animadverting on the complaint of Micah upon the loss of his idols, he remarked, “ How much more justly may they complain, who are deprived of the liberty of serving the true God in the way which they believe to be the most acceptable to him ? This is the case with too many, and a lamentable case it is. All the evils of life, of bodily life I mean, are nothing to it. And how happy is that people, among whom no narrow nor exterminating spirit prevails to trouble those who serve God in their own way, or to disturb people for following the dictates of their own consciences.”

These liberal sentiments naturally gave great offence to the High Church party of Manchester, and particularly to the Warden’s tory colleagues in the Chapter-House. “ You see,” said one of them, “ the Bishop here pleads that every man, Papist as well as Protestant, should have the liberty of professing what he thinks

^g The title of the pamphlet from which this quotation is given, is as follows :—A Letter to a Friend in Lancashire, occasioned by a report concerning Injunctions and Prohibitions by authority, relating to some points of Religion now in debate. London : Printed for John Baker, at the Black Boy, in Paternoster-Row. 1714.

to be true ; of glorifying God in his own way ; of serving God in public : that any one, whether Protestant or Papist, may justly complain if he is deprived of the liberty of serving God in the way which he believes to be most acceptable to him ; that those who serve God in their own way, Papists as well as Protestants, should not be troubled ; and that no people, neither Popish nor Protestant, should be disturbed for following the dictates of their own consciences. And if all this be not pleading for a public toleration of Popery in a Protestant country, I am much mistaken.”^h

In short, Dr Peploe’s unreserved condemnation of even the most mitigated religious penalties, appears to have excited in the minds of the party to whom he was opposed, an apprehension of no common kind. For, it was fully credited by them, that, with the view of accommodating the dissenters, who had been deprived of their chapel in consequence of its having been destroyed by a Sacheverel mob, the warden very seriously meditated the conversion of part of the Collegiate Church into a Presbyterian meeting-house.

The sentiments inculcated by Dr Peploe were not, however, as it has been remarked, confined to Lancashire, being freely entertained throughout the kingdom. For, while a bill was pending in favour of dissenters, a clause was proposed, whereby all persons who came to qualify themselves for offices were obliged to acknowledge the Holy Scriptures to be of Divine origin, as well as their faith in the Holy Trinity. But even this test was rejected as too great a restraint.

3. *The removal of many of the religious restraints complained of by Dissenters.*

While the contention with Dr Gastrell and Dr Peploe had been going on, certain national events were taking place in the affairs of religion, which it will be proper to notice. These related to the restrictions which, in a prior reign, had been placed upon the Protestant dissenters.

The King was disposed to grant every possible freedom of worship to the Protestant dissenters, whom he considered as inimical to the Jacobite cause, and friendly to the Hanoverian succession. The first care, therefore, of his ministers was to attempt the repeal of the severe acts made against occasional conformity, and the growth of schism at the close of the prior reign. But such was the opposition excited by the tories, that the object was only in part successful ; none but the

^h The information now given relative to Dr Peploe’s sentiments on the subject of religious liberty, is extracted from a publication of Mr Asheton, one of the Chaplains of the College, of which farther notice will be taken in the course of this narrative.

most obnoxious clauses being removed. Protestant dissenters, in order to qualify themselves for offices, were still obliged to receive the sacrament according to the usage of the Church of England ; but it was liberally provided, that after an unqualified person had been allowed to remain in his office unmolested for the term of six months, he was discharged from all penalties, and had then as complete a right to enjoy it as if he had been properly qualified from the first.

Along with these generous concessions, ample sums were voted by Parliament for the restoration of such dissenting meeting-houses as had been destroyed in the prior reign of Queen Anne by Sacheverel mobs, among which was that of Manchester. For the rebuilding of this chapel the sum of fifteen hundred pounds was granted.

4. *The great spread of Jacobitism about this time in the town of Manchester, and the causes of it.*

If we would understand the causes which led to the convulsions with which the town of Manchester was condemned to be again visited in the memorable year of 1745, it will be necessary to pay some attention to the state of political and religious parties about this period.

We have seen, during the time of the revolution, so considerable a majority of the town consisting of the supporters of William the Third, that one of the greatest musters of the Orange party which took place was in its vicinity, namely, at Bowden Downs. Since that time several causes conspired to lessen the overwhelming proportion of whigs, which may now be enumerated.

The first of these was the change of councils which prevailed during the preceding reign. This circumstance had much weight in recommending the principles of toryism to such zealous members of the Church of England as were from gratitude attached to "The good Queen Anne," as this virtuous Princess was named, from the exceeding interest which Her Majesty ever evinced for the safety and promotion of the religious establishment of the country. With Dr Wroe, for instance, this cause had greatly operated in diminishing the prejudices which he had entertained against the tories ever since the events which had given birth to the revolution.

A second cause contributing to change the political character of the town, was the great accession of inhabitants which it had received, consisting of individuals more or less connected with the landed interest of Lancashire and the adjoining counties. Regarding the motives which induced such a special addition to the po-

pulation of the town, it may be necessary to enter into some explanation, as it involves a feature in the history of Manchester which is imperfectly known.

In an early period of English history, the continued wars in which the nation was engaged, together with the richly endowed churches and cloisters of the country, afforded signal advantages to old families of landed interest in disposing of younger sons or brothers. But subsequently to the reformation, when so many religious establishments were suppressed, the facility was gradually lessened. Necessity, therefore, induced the numerous landed proprietors of the kingdom to attach the cadets of their families to commercial pursuits, furnishing them at the same time with small capitals by way of ventures. The advantage to the national wealth and prosperity which flowed from this measure was enormous. A well educated class of youths was added to the mercantile population of the country, bringing with them the nice and delicate sense of honour which had been transmitted to them by an illustrious ancestry, and which had been farther improved by a careful education. And hence the ancient association of the name of AN ENGLISH MERCHANT with every dignified and honourable virtue which tends to exalt society.

For many years London was the common centre to which the majority of cadets from all parts of the kingdom repaired in order to improve their fortunes; other towns possessing very subordinate mercantile inducements. But, at the close of the seventeenth or the commencement of the eighteenth century, circumstances had changed. Some looms, which are said to have been stolen from the Dutch, were introduced into Manchester, and were rapidly contributing to the wealth of its manufacturing inhabitants.ⁱ From this time, therefore, crowds of cadets, con-

ⁱ This is shown by various circumstances. In the year 1720, Stukely visited Manchester, and he named it "the largest, most rich, populous, and busy village in England." He states the population to be about twenty-four thousand families. The town is said "to have had a great inland and foreign trade; its manufactures being in fustians, linen, girth, webb, tickings, thread, tapes, using looms which were stolen from the Dutch that worked twenty-four laces at a time." In the same year there was also an act procured for making the rivers Mersey and Irwell navigable from Liverpool to Hunt's Bank in Manchester. The demand for building land was again so great, that one of the wealthy proprietors of the town, Mr Thomas Brown, procured about the year 1727 an act of Parliament to enable him to grant building leases of his estate in Manchester. It is also stated that during the term of twenty years, two thousand houses were built. Lastly, for the accommodation of the numerous tradesmen, Sir Oswald Mosley, the Lord of the Manor, was induced to build an exchange. A very curious account of the trading and domestic manners of this period is to be found in Dr Aikin's History of Manchester, and in the daily Gazetteer of the time.

nected with the Lancashire or Cheshire gentry, repaired to the town, commencing their career under the humble character of apprentices.^k

Now, this new description of strangers, as they grew up and fixed themselves in the town, were, from their connection with the landed interest of Lancashire and the adjoining counties, any thing but whigs or Presbyterians ; being for the most part jacobites, who were inclined to embrace any opportunity which might present itself to declare for the Chevalier de St George. And thus, the old royalist families of Manchester had received an acquisition of strength which rendered the cause of jacobitism powerful in the town ; its principles even extending to numerous mechanics, over which this party, who formed the majority of their employers, had naturally much influence.

But there was again another cause which contributed to the spread of jacobitism in Manchester. Its rising spirit was recommended and inculcated from the pulpit by the fellows and chaplains of the college. This was very soon discovered by Dr Peploe, who found that he stood solitary in his fervent attachment to George the First, and that all his colleagues of the chapter house were not only themselves confirmed adherents to James the Third, but that they took every occasion to promote disaffection from the pulpit, and to influence the political feelings of their congregation in favour of the pretender. To counteract, therefore, this recommendation of the principles of toryism and jacobitism, the warden laboured singly and incessantly. In reference, for instance, to the antiquated doctrine of non-resist-

^k In Dr Aikin's History of Manchester, it is remarked, that in the reign of George the First many country gentlemen sent their sons apprentices to the Manchester manufactures. But it is most incorrectly added, that they were so impatient of the plain manners and restraints to which they became subject, that for the most part they went into the army or to sea, or even fled before the time of their indentures was completed. Now, if we inquire into the origin of most of the very old mercantile families of Manchester, we shall find that the very contrary was the case. The truth is, that from the commencement of the eighteenth century so many individuals of good birth and family influence were engaged in the manufactures of this town, that it was chosen as a desirable place of residence for persons of landed interest, who had no other view than the advantage of good society to make it the object of their selection.

In the same book to which I have referred, sketches are likewise attempted of the domestic manners of this period ; but so far from their being drawn from the higher ranks of Manchester, they are those of classes little advanced above the lowest of the vulgar. But this inaccurate information is to be expected when we consider the rank of the writers themselves who have made such a statement, and whom Dr Aikin empowered to write much of the book, which unfortunately bears his respected name. One of these contributors was a man formerly well known under the name of *Poet Ogden*.

ance and passive obedience, which was urged in support of the pretensions of the house of Stuart, he advocated the principle, that the people had a right to resist the supreme power if they judged it necessary. "A people," he observed, "at least have a right to self-preservation, and when necessity requires, may take measures for their own safety, as this has been the case of our own country;" adding, that "hereditary right was a notion which had never yet prevailed with mankind, and which must, of necessity, if it did, put all into war and bloodshed." These sentiments he accompanied with enthusiastic recommendations of the paramount claims of the house of Hanover to the throne of England; concluding, "that if our Saviour and his Apostles had lived under such a king as King George, they would have paid ready duty and obedience to him, and perhaps have left more and stronger directions to acknowledge such a government."

But these unaided exertions were in vain; the various causes which have been explained as conducive to the spread of jacobitism ultimately prevailing.¹

5. *Dr Peploe consecrated Bishop of Chester.* A. D. 1726.

Dr Gastrell had as little satisfied the English hierarchy by his disputes regarding the extent of archiepiscopal authority, as the civil government by his opposition to their favourite son of the church, Dr Peploe. Under this joint censure he lived but a short period; and, upon his demise, the object of his late attack was promptly nominated to the vacant see, retaining, at the same time, the wardenship of the Manchester College *in commendam*. He was consecrated on the 12th of April 1726.

6. *Dr Peploe's refusal to confirm the late Dr Gastrell's nomination of Mr Richard Asheton as Chaplain.*

During the interval of the late Bishop of Chester's refusal to confirm Dr Peploe in his wardenship, a chaplain's place had become vacant by the death of a Mr Henry Asheton, and as no chapter could be called for filling up the vacant chaplainship, Dr Gastrell had licensed Mr Richard Asheton to officiate during the interim. This appointment was very displeasing to Dr Peploe, as originating from the undue interference of his opponent; while the grievance was aggravated as soon as he learned that the *pro tempore* chaplain was a violent tory. Mr Asheton has, with some humour, described the Bishop's objections to him for his political principles: as, for instance, that he exhibited all the usual marks of a tory,

¹ It is recorded, that in consequence of an obnoxious sermon having been preached on the twenty-ninth of May, Dr Peploe prohibited all sermons in future on this occasion.

by using no homily against rebellion ; by christening children by the name of James ; by never touching mum, his Majesty's own liquor ; by never drinking healths in a tavern where there was the sign of King George ; by saying nothing on the 23d of April, Saint George's day ; by abusing Presbyterians ; by never effacing the placards of " down with a rump ;" by hanging up oak boughs on the restoration day ; by possessing sermons of the Bishop of Rochester ; and by baptizing on the 10th of June, the Pretender's birth-day. Again, in the language of Mr Asheton, who has even stated more particular reasons why he was rejected by the Bishop for disaffection to his Majesty, King George, his offence was, "*1st*, Because in all the years he has officiated as chaplain at Manchester, he has never used the first collect for the King in the communion service, wherein his Majesty King George is called God's chosen servant, which may well be deemed a token of disaffection ; because, though the minister is at liberty to use this or that collect, yet why one is always used and the other never, cannot reasonably be ascribed to any other cause. *2dly*, Because he has never been accustomed to mention the King, nor recognize his royal titles in the pulpit before sermon, as the fifty-fifth canon directs, till of late, when he durst not do otherwise. *3dly*, Because he has shown a remarkable affection to the 10th day of June, the Pretender's pretended birth-day, in baptizing two children, as is credibly reported, on that day, though no Sunday or holiday, according to the Church of England ; whereas he refused to baptize on another week-day, alleging that it was neither Sunday nor holiday. *4thly*, Because he has never been observed to speak any thing in favour of his Majesty's title on such public occasions as might fairly have led him to do so, but has asserted other principles destructive of it. *5thly*, Because, in a sermon preached lately before the present Lord Bishop of Chester, he represented religion in the Church of England as in a state of trouble or persecution. *6thly*, Because he has been instrumental in dispossessing persons of seats in the chaplain's loft ; and that, as is reasonably believed, for their affection to the government and the friends of the government, the persons so turned out never desiring to enjoy their seats but upon equal terms with the rest of their neighbours."

But besides these charges, Mr Asheton enumerated several others which were preferred against him by the bishop, the trivial nature of which, whether well or ill founded, it is scarcely worth while to notice.^m It is sufficient to remark,

^m Some of these may be mentioned, chiefly to expose the virulence of the dispute. Other reasons, says Mr Asheton, are, that " in visiting the sick, it was never his custom to say any word of comfort, exhortation, or reproof, as their circumstances might require ; but that, according to

that Dr Peploe took the first suitable occasion to call a chapter, with the view of dispensing with the continuance of Mr Asheton in his office. But as three of the fellows who formed the Bishop of Chester's colleagues were strong Tories, Mr Asheton was elected by the majority, and found duly qualified for the office. He then requested the warden, as Bishop of Chester, who possessed a veto over the

the direction of the Church, he only goes, says some of the prayers, and so leaves them;—that his voice, which is acknowledged, indeed, to be his infirmity and not his fault, is by no means suitable for so large a church as Manchester is, being complained of by many in that town;—that as chaplain, though in truth no chaplain, he has demanded and taken money of several of the parishioners contrary to law, in relation to their burial of the dead, and is now actually suing one Mr Jebb for the non-payment of such fees as he would have no legal title to, were he really chaplain of the Church of Manchester. Lastly, That these considerations put together are judged sufficient to look upon Mr Asheton as not duly qualified to be elected chaplain, whatever other good qualifications he may be possessed of, (and which are not intended to be lessened by what is above objected); and it is hoped, that any person who refuses so to elect him, is justifiable in point of conscience for so refusing."

To these objections against Mr Asheton, as recounted by himself, (in evidently a very distorted statement,) some coarse replies are annexed; as, for instance, to the bishop's objection against him on the score of a weak voice, it is rudely asked, if the Bishop chooses clergymen, as gentlemen do their hounds, by their mouths? And, to qualify himself for the office of chaplain, he sneeringly proposes to go to Lambeth.

This lampoon, for it deserves no better a name, was published in the form of a pamphlet, which was prefaced by several most disrespectful and unmerited mottoes levelled at the Bishop's behaviour and gesture, which were said to be unsuitable to the Episcopal dignity. Among these are the following:—

————— Vellunt tibi barbam
Lascivi pueri; quos tu nisi fuste coerces,
Urgeris turba circum te stante, miserque
Rumperis et latras, Anglorum torve Sacerdos.

HORAT. Sat. L. i. Sat. 3.

More peevish, cross, and splenetick,
Than dog distract or monkey sick,
Still so perverse and opposite,
As if he worship'd God for spite. HUDIBRAS.

The title of the book was as follows: "A collection of curious papers, containing, first, A new method of Reasoning, by the B—p of C—r: Secondly and thirdly, Two Essays by an admirer of his L——p, in order to improve and illustrate the said method. The fourth proves the method to be inconclusive, and, consequently, that it could not be the work of that learned divine: And the last shows, that he has been engaged in matters of much greater moment than to trouble himself about any method of reasoning.

decree of the chapter-house, to confirm with his suffrage the elected chaplain in his office. Dr Peploe peremptorily refused ; and, in order to overrule the decree of the chapter-house, made interest with his friends at court that another clergyman, the Reverend Mr Whittaker, should have a nomination by the Crown to fill up the vacancy.* Mr Whittaker was accordingly sworn in as the new chaplain and installed, the fellows protesting against the election.

7. The authority of the Bishop of Chester to visit himself, as Warden of the Manchester College, disputed.

When Mr Asheton found that his election to the office of chaplain was resisted, he moved for the interference of the Court of King's Bench, on the ground, that the Bishop of Chester had no legal power to visit himself as warden of the Manchester College, and that his control over the majority who had decided in the complainant's favour, was invalid. He therefore obtained a mandamus to the warden to elect and confirm, and to the warden and fellows to swear him into the office of chaplain : the Court resolving, that, as the two offices of bishop and warden had been vested in one and the same person, such an individual could not visit himself, or be judge in his own cause, unless that power was expressly given him ; and that, as there was by this means a suspension of the power which the founder had granted, this power had resulted back to the court, by virtue of which the peremptory mandamus had been granted.^a

^a For fear I may not have explained this legal principle distinctly, I subjoin from Mr Greswell the authority which he has quoted from Burn in his Ecclesiastical Laws :

“ In the case of Dr Peploe holding at the same time the bishoprick of Chester and the wardenship of Manchester, the person to be visited happens to be also visitor ; the Bishop of Chester's mandamus having been directed to the Bishop as warden of Manchester College to admit a chaplain. The Bishop replied, that by the royal foundation he was appointed visitor. But upon argument, it was objected, that though a mandamus could not lie where there was a visitor free from any objection, yet that here, the two offices being in the same person, he could not visit himself ; and, as no case can be shown where the founder hath at one time granted the whole power on a temporary suspension of this kind, the power hath resulted back to the court. It is plain, therefore, that the bishop cannot visit now because his power is suspended, and there are powers that may cease and revive without inconvenience, since there is this court to resort to. In a lay corporation, the founder or his heirs are visitors ; in a spiritual corporation, the jurisdiction is here, unless there be an express visitor provided. The ground of our interposition in this case is, that there was no other visitorial power in being. In short, as it is added, a visitor cannot be judge in his own cause unless that power be expressly given. A founder, indeed, may make him so, but such an authority is not to be implied. He cannot visit himself.”

From this time, the Bishop of Chester, as warden, had little more than the power of an individual in the Chapter House of Manchester ; all his colleagues being to-ries. It is probable that, by a majority of votes, Mr Richard Asheton was very soon made fellow, as it is recorded, that on the 9th of January 1727, the warden and fellows being assembled in chapter, the fellows proposed going to the election of a chaplain to fill up the said vacancy, and unanimously elected Mr Banks, another tory. But the warden refused to admit him. It is also stated that Mr Radley Aynscough, one of the chaplains of the said college, was elected fellow, whereby a chaplainship became vacant, but that no chapter was called for filling it up.

Afterwards, at the expiration of a year or two, the principle, that a visitor cannot visit himself, suggested a legal remedy. A bill was therefore brought into Parliament and carried, empowering the King to visit the Collegiate Church of Manchester, during such time as the wardenship of the said church should be held in commendam with the bishoprick of Chester. °

Such was the state of the College of Manchester when principles hostile to the house of Hanover were making considerable progress. These were in the end unresisted by Dr Peploe, who having taken a disgust at the proceedings whence his power as visitor had been wrested from him, seldom entered his chapter-house, except to make rigid levies of the absence money which the fellows might have forfeited.

8. *Public Bequests.* A. D. 1723 to 1728.

Anne Hinde, in 1723, left a parcel of land, in Salford, her messuage in Fennel Street, and the residue of her personal estate, on trust, to six persons, for the instruction of ten children of Manchester, and ten children of Stretford, half boys and half girls, whose parents did not receive parish aid, in reading, writing, and church catechism ; the boys to be provided with green frocks, hats, stocks, hose, and shoes ; the girls, with green gowns, caps, handkerchiefs, stockings, and shoes, and also with books for their instruction.—They were publicly to say their catechism once, on a Sunday, every year, in the Collegiate Church of Manchester, or in the chapel of Stretford. When the number of trustees should be reduced to three, as many more were to be appointed by the survivors.

° Many of the foregoing particulars are derived from the case drawn up by “ Mr Richard Asheton, and Mr Adam Bankes, chaplains of the College of Christ in Manchester, founded by King Charles, in relation to a bill now depending in Parliament, to empower his Majesty to visit the Collegiate Church of Manchester, during such time as the wardenship of the said church is or shall be held in commendam with the bishoprick of Chester.”

In 1725, William Baguley left the sum of L. 200 towards the founding of a charity school.

Thomas Mynshull, in 1728, conveyed to one of the chaplains of the Collegiate Church, and five others, certain premises adjoining the west side of the Hanging Bridge, in Manchester, in trust, to be let at the full yearly value, and out of the rents, after reserving ten shillings for the trouble, and twelpence to pay the chief rents, the residue to be expended in binding poor healthy boys, born and living in the town, apprentices.—The boys were to be bound by the churchwardens, according to the usual custom, and fifty shillings were to be given as premiums with each boy, and ten shillings for a suit of clothes.—When the number of trustees should be reduced to three, the survivors were to elect others, the chaplain of Manchester Church being always one.

9. *The Trial of Strength which took place between the Jacobites and the Whigs of Manchester. A. D. 1730 and 1731.*

The Jacobite party of Manchester, at the head of which were the fellows and chaplains of the Collegiate Church, had at length become very strong. Their cause was much aided by the powerful talents of Dr Byrom, a man of considerable literary talents, amiable in his domestic life, and estimable for his urbanity of manners. He was the author of some admired papers in the Spectator; he was a metaphysician also, and a poet. After his marriage with his cousin, Miss Elizabeth Byrom, he had been long compelled, from his straitened means, to give instructions in a system of short-hand, which he had invented while at college. At length, however, by the death of an elder brother, whereby he succeeded to the family estate at Kersall, he acquired an ample competency, and from that period entered warmly into the religious and political controversies of Manchester. ^p

^p The following account of this celebrated character is taken from Dr Aikin's History of Manchester :—

“ John Byrom, the younger son of Mr Edward Byrom, linen draper, a branch of a genteel family in Lancashire, was born at Kersall, near Manchester, in the year 1691. Having received the rudiments of education in his native place, he was removed to Merchant Taylor's School in London, where he went through the usual classical studies with reputation. At the age of sixteen he was sent to the University of Cambridge; and, on July 6th, 1708, was admitted a pensioner of Trinity College, under the tuition of Mr (afterwards Dr and Vice-Master) Baker. Here he pursued the graver studies of the place far enough to take both his degrees in arts; but the bent of his mind declared itself for poetry and the pleasanter parts of literature. The Spectator was at that period the popular work of the time; and it was not uncommon for men of

But, notwithstanding the great dissemination of Jacobitic principles which had taken place, whiggism still existed among a few members of the Church of Eng-

ingenuity to essay their powers of entertaining the public in some of the papers of that pleasing and instructive miscellany. Mr Byrom is said to have contributed the two letters concerning Dreams in the 586th and 593d numbers. They are not distinguished by any great depth of thought or vigour of style, but may deserve the praise of a lively conception and elegant morality. But a poem, more certainly of his composition, in the 63d number, has obtained a very general and lasting approbation.

“ It is the well-known pastoral song of *Colin and Phæbe*, which has had a place in most posterior collections of poetry of that kind ; and by the familiar simplicity of its language, and its natural sentiment and imagery, it seldom fails to give pleasure, especially to young readers. Some of the thoughts, nevertheless, are not free from the quaintness of the Italian school ; and the diction sometimes goes to the extreme verge of the *simple*.

“ In 1714, Mr Byrom was chosen fellow of his college ; and the suavity of his manners and pleasantry of his humour endeared him to his companions, and gained him the favour of his master, the celebrated Dr Bently. In 1716, however, he was obliged to quit his fellowship, not chusing to comply with the condition required by the statutes of the college, that of taking holy orders. Probably, in common with many other conscientious men of that period, he was prevented by political scruples. Not long after, his health being impaired, he went to Montpellier. During his residence in France, he received a strong impression from reading Father Malebranche’s *Search after Truth*, and some of the devotional pieces of Antoinette Bourignon. The effect of this seems to have continued through life ; and he remained warmly attached to the visionary philosophy of the former, and not a little addicted to the mystical enthusiasm of the latter.

“ In more advanced life, it appears from his works that he adopted the congenial notions of the Belminists. If apology were at all necessary for a man’s speculative opinions, it would be easy to adduce examples of a similar turn of mind in persons highly estimable for the qualities both of head and heart.

“ On his return, he was for some time wavering in the choice of a profession, and that of physic suggested itself to him ; but he did not carry his purpose into effect. Either, however, from this intention, or from his character of a literary graduate, he obtained from his acquaintance the title of Doctor, by which he was afterwards universally known and addressed in Manchester. Some profession was very desirable to him, on account of an attachment which at this time took place between him and his cousin, Miss Elizabeth Byrom, which, after much pressing solicitation on his part, and much opposition on that of the young lady’s parents, who were rich, terminated at length in marriage. As he received no support from his father, his little fortune was soon exhausted in this new condition, on which account he was obliged to leave his wife with her relations in Manchester, and resort to London, in order to make the best of his abilities. When at Cambridge, he had invented a new kind of short-hand, which, for beauty and legibility, has obtained great praise from the best judges in the principles of that useful art.

“ This he began to teach professionally at Manchester, and he pursued the same employment on the greater theatre of London. Among his pupils were several persons of rank and quality, one of whom was Lord Stanhope, afterwards the celebrated Earl of Chesterfield. It was his custom oc-

land, (who were stigmatized by the name of the Low Church) among all the dissenters, and among the majority of the lower classes of the people. In all public questions, however, relative to the internal management of the town, which were made party ones, so great were the pains taken by the tories to organize their body, that they were generally victorious. Nor were their contests without utility in another point of view ; as affording them the habits of so consolidating their strength, as to be enabled to wield it, whenever they chose, to the greatest advantage. This was on no occasion better exemplified than when, in the year 1730 and 1731, a bill was intended to be carried into Parliament respecting a public work-house. But, as the proposed act would have thrown the management of it almost entirely into the hands of the whigs, a most formidable opposition was raised by their adversaries, which received the great support of Dr Byrom, who, with the advice of Thomas Pigott, Esq., barrister-at-law, laboured most indefatigably to obtain a victory, as the following extract from one of his letters evinces :—" We hope," said he, " in a little time, to be able to communicate our own endeavours to obviate unfair play amongst some lords and gentlemen, whose interest we have begun to lay wait for at second-hand, and we hope to do it in person ; to which, if any one shall object as a piece of meddling and impertinence in us, we shall answer, that we are not of the man's humour, who, being on board a ship at sea, and a storm arising, and being desired to work a little, for that the ship was in danger of being sunk, replied, ' what have I to do with the ship ? I am but a passenger.' We look upon ourselves embarked in *THE GOOD SHIP, MANCHESTER* ; and whenever we apprehend her in the least danger, are ready to work as hard as if we were never so considerable sharers in her cargo. We profess a love and service to the fellow-inhabitants of our country, although we should not have a foot of land in it,—not measuring our affection for our brethren by our or their acres, but by justice, kindness, and liberty."—It is sufficient to add, that the bill, though supported by the whig ministry of that time, met with a defeat, and the scheme fell through.

casionally to deliver to his scholars a lecture on the utility and importance of short-hand writing, (in which he was an enthusiast,) and this, being interspersed with his natural strokes of humour and vivacity, proved very entertaining. His pupils were much attached to him, and used to treat him with the jocular title of the Royal Society. In March 1724, the death of his elder brother, without issue, at length relieved him from this straitened condition. He succeeded to the family estate of Kersall, and was at liberty to enjoy that domestic felicity which the society of a truly faithful and affectionate wife, and a rising family of children, assured to a man of his amiable disposition."

After this trial of strength, the Jacobites of Manchester began to look confidently to the result of any future collision, in which they would be invited to again enter into the field of contest upon national grounds.

10. *Miscellaneous Events.* A. D. 1732 to 1734.

Jane Corles, in 1732, left L. 55 on trust to the two chaplains of Christ's College in Manchester, to be placed out at interest, and the interest to be distributed in twelve penny loaves to poor persons attending divine service ; or, if such distribution failed to induce their attendance at church, then the produce of the bequest to be distributed every Christmas eve to twenty-two persons, at the rate of half-a-crown each.

Roger Sedgwick, in 1733, left L. 200 to his son and heirs, on trust, to be invested in lands of inheritance ; or, if no suitable purchase could be made, he charged them with the payment of L.10 yearly to the poor of Manchester not receiving parish aid.—L. 20 was added to the original legacy by the trustees, and the whole laid out in the purchase of several rent charges, issuing out of a close in Manchester, called Wilkinson's Garden, amounting in the whole to L.8, 3s. 9d. per annum.

Elizabeth Scholes, in 1734, left L. 21, to pay one guinea for a sermon, to be preached in the Collegiate Church by the chaplains alternately, on St John the Baptist's day. She also left the interest of L.150, to be distributed among twenty indigent housekeepers, not receiving parish relief, who should attend to hear the said sermon.

11. *The rigorous measures of Dr Peploe, in reference to the clerical conduct of his colleagues.*

Austerity of manners appears to have met with a joint defence from a leading tory and a leading whig. Dr Byrom, in a pamphlet printed at Manchester about the year 1733, published a serious dissuasion against the annual horse races at Kersall moor, which began about this period : while Dr Peploe denounced the dancing assemblies of the town as improper places for clergymen to visit, who were accordingly inhibited from attending them ; their presence at such amusements being considered as derogating from the gravity becoming their characters.

The bishop likewise continued to collect with such severity the fines named absence money, which the fellows had incurred, that upon some plea, with which we are unacquainted, the levy was resisted. Upon this dispute, however,

the following original document, in the handwriting of one of the fellows, may possibly throw some little light :

“ October 20th, 1735, a copy of the paper which I gave to Dr Byrom, in hopes, by the assistance of Dr Dunstar, to accommodate the difference between his Lordship and the fellows of the College about the absence money.

“ The fellows are willing either to propose or accept of any reasonable terms, in order to remove all misunderstanding in relation to his Lordship’s absence money.—If an amicable bill in chancery be thought the most effectual expedient to determine the point, they are ready to join with his Lordship in a proper application to that Court.—Or if it be thought more adviseable to apply to the House of Lords, they are willing to submit the matter to their judgment.—If his Lordship rather chooses to name one counsel, they offer to choose another, in order to state the case, and to be determined by the opinion of a third, whom they two shall agree upon.—Or, as the poor have a right in the forfeitures, and the church wardens are conceived to be the guardians of the poor’s rights in behalf of the town, the fellows are willing to refer it to three neighbouring gentlemen chosen by his Lordship, the town, and the fellows of the College.—Or if all these methods are disapproved of, they are ready for peace sake to hearken to any other measures that may be judged more adviseable.”

12. *The Bishop of Chester’s resignation of the wardenship of Christ’s College, Manchester.*

Owing to the various contentions in the Manchester College, which the bishop of Chester, after his authority as its visitor was fled, had found great difficulty in controlling, he very properly, in the year 1738, resigned his wardenship in favour of his son, Samuel Peploe, the younger.^a

^a Among the minor miscellaneous events of the Bishop of Chester’s wardenship, the following may be mentioned :—“ Until December 11th, 1736,” says Mr Aston, “ the register of the baptisms, marriages, and burials, which took place at St Ann’s church, was kept at the mother church. At that time a register was opened, and has since been regularly kept in this church.” It is stated that about this time a quaker’s meeting-house was first erected in Deansgate, and an enlargement of the dissenting chapel of Cross Street took place, owing to the increase of the town. The inhabitants were also employed in endeavouring to get rid of the obligation to grind at the mills of the grammar school.

The thriving state of the town may be gleaned from the following note, which I have extracted from Mr Greswell’s collections :—“ A. D. 1739, in the daily Gazetteer of September 5th, it is observed, “ the happy improvement of the linen manufacture, and those lately established hereof, paper, threads, tapes, and many other more minute articles, have lessened our importations from

CHAPTER XXIV.

THE EARLIER ANNALS OF THE WARDENSHIP OF SAMUEL PEPLOE, THE YOUNGER,
LL. D. INCLUDING A PERIOD FROM 1738 TO 1744.

By DR HIBBERT.

SAMUEL PEPLOE, the younger, LL. D. the successor of the Bishop of Chester in the wardenship of Manchester College, was chancellor and a prebendary in his father's cathedral, also archdeacon of Richmond, and rector of Northenden and Taxall.

1. *Miscellaneous Events.*—A. D. 1738 to 1742.

About the year 1738, a chapel in Ardwick was meditated, but owing to several differences with the warden and fellows, the building was delayed until a counsel's opinion could be obtained. The disputes were, however, in time arranged, and on the 10th of November 1741, a chapel was consecrated and dedicated to Saint Thomas. The living is a perpetual curacy in the presentation of the warden and fellows.^r

Holland and Germany considerably of late years. The manufacture of cotton, mixed and plain, is arrived to so great perfection within these twenty years, that we can not only make enough for our own consumption, but supply our colonies, and many of the nations of Europe. The benefits arising from this branch are such as to enable the manufacturers of Manchester alone to lay out above thirty-thousand pounds a-year for many years past on additional buildings. It is computed that two thousand new houses have been built in that industrious town within these twenty years."

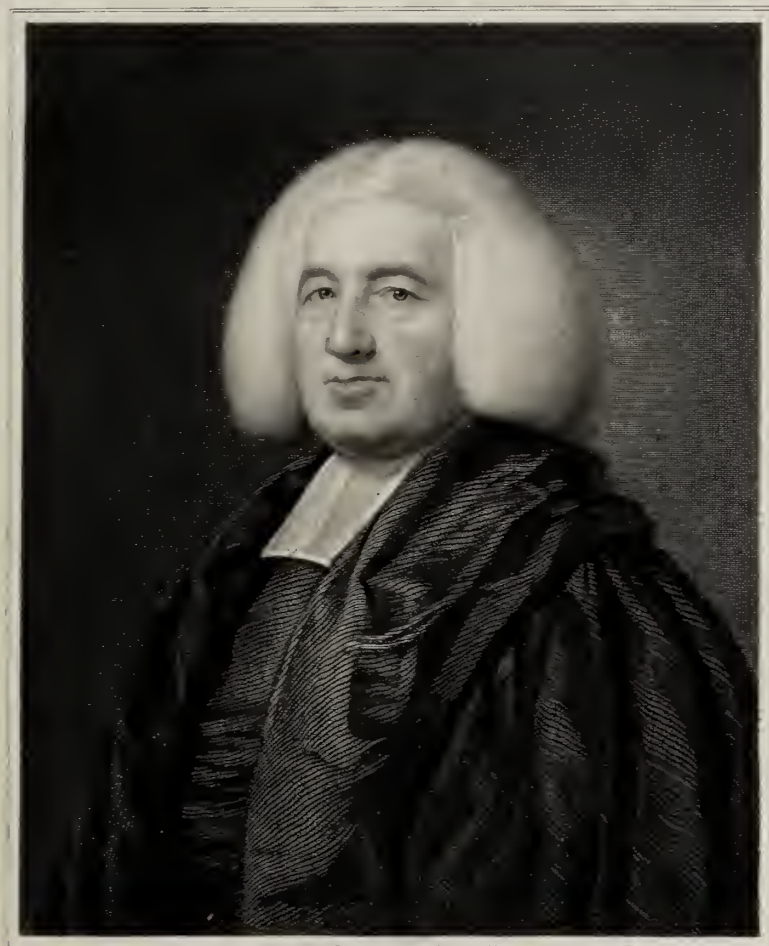
^r The following opinion of the counsel employed on this occasion has been placed in my hands, and, on the probability that the subject of it is of some little interest to the town, I readily give it insertion.

" *Case of the Wardens and Fellows of Manchester, with Mr Strahan's opinion.*

" The warden and fellows of the Collegiate Church of Manchester were incorporated by King Charles the First, by his charter, bearing date the 2d day of October, in the eleventh year of his reign, by the name of the Warden and Fellows of the College of Christ in Manchester, founded by King Charles, and were by the same charter made rectors of the Collegiate (which is also the

COLLEGE OF MANCHESTER.

1750.



Painted by Samuel Smith

Engraved by Thomas

SAMUEL PEPLOE, LL.D.

The Samuel Peploe of Barnet in the County of Hertford, Esq.^r

As Portr'd by the Artist.

As given by the original before the Engraver.

By the said Samuel Peploe, Esq.^r in the original & very obed^t Servants

JOS^{ph} ARNEW & JOS^{ph} LAMBERT

Published Jan^y 1751

In 1742, the large or parish organ was built, over which is the date of the repairs, &c. which the roof underwent in this year.

parochial) Church of Manchester, as such entitled to the nomination of the curates to the several chapels of ease within the said parish. There is also by the same charter two chaplains, whose office is to visit the sick, to administer the sacraments and other necessary duties in the said college and parish, and every day (except they are dispensed with by the warden and fellows) to administer in the church of the said college, and by the same charter are entitled to the surplice fees, &c.; and, in truth, a great part of their income arises from the surplice fees and other dues arising within the said parish, and little perquisites and presents made them over and above their kirk dues, on account of weddings, churchings, &c.

“ Some gentlemen of Ardwick, a hamlet within the parish of Manchester, having lately built a building designed for a chapel, but not yet consecrated, being sensible how much the chaplain’s income may be affected or lessened by weddings, &c. at this new chapel, have come to an agreement with the warden and fellows, and are willing and desirous, first, that all the dues belonging to the mother church may be fully and effectually secured, accounted for, and paid to the chaplains of the said church; and secondly, that whatsoever presents and perquisites shall be made or received by the minister or curate of Ardwick shall, after first deducting thereout the fees due to the mother church, be divided into two equal parts, one moiety thereof to go to the chaplains of the said college, and the other moiety to the officiating minister or curate of Ardwick, and that the said curate shall account with and pay to the chaplains of Manchester such their dues and share of the perquisites.

“ Q.—What will be the best method effectually to secure the dues to the mother church, whether by reserving them in the consecration deed, and if so, will not the chaplains, if forced to sue for their dues, be liable to prohibitions as in Doctor Lancaster’s case, and may it not be by allowing or obliging the curate for the time being of the chapel of Ardwick to receive the dues and account for them and pay them to the chaplains, and can the curate be obliged to do so, and whether, by any clause or proviso in the consecration-deed, and how otherwise, and in case the said curate should neglect or refuse to pay or account as aforesaid, where or how is he to be punished, or called to an account for such his neglect or refusal?

“ A.—I think the most regular and effectual method of securing the dues to the mother church, and to the chaplains will be by reserving them in the deed of consecration of the chapel; and as a further security, it may not be improper to oblige every curate of the said chapel, at or before his nomination, to enter into bond for the payment of the said respective dues to the mother church, and to the chaplains in the manner that they are declared and reserved in the deed of consecration, and in case of their neglect or refusal to pay the said dues, they may be called to an account and redress had in a court of equity.

“ Q.—Is the second part of the agreement good, and such as can by law be carried into execution, or can a curate who is no party to the agreement or deed of consecration be tied down or obliged thereby to divide with the chaplains such voluntary present or perquisites, (and if so,) what is the best and most proper method effectually to secure the same?

“ A.—Since the chaplains are by charter entitled to the surplice fees, and that a great part of their income arises from the surplice fees and other dues and perquisites within the said parish,

Ellen Nicholson, (by will in 1742,) left L. 120, the interest of which was to be divided among ten poor inhabitants, who have no relief from the town.

Dr Peploe, the warden, was nominated to the rich living of Tatton Hall, in the county of Chester.

2. The Return of the Bishop of Chester to the Chapter-House of Manchester as Visitor of the College.

It was wise policy in the Bishop of Chester resigning the wardenship of the Manchester College in favour of his son. An appeal to the King's counsel on every occasion of complaint was no doubt found difficult. But by this resignation the power of the sovereign, as the temporary visitor of the college, reverted to its legitimate and proper channel, namely to the bishop of Chester.

The Bishop, soon after he felt that he possessed the functions of a visitor, resolved to exercise the authority from which he had been hitherto restrained in a most rigorous manner, and accordingly instituted an investigation into the manner in which the whole of the affairs of the Collegiate Church had been conducted since the year 1718, when he had been nominated Warden by his late Sovereign, though debarred from various circumstances in the control of the affairs of his church. Demanding, therefore, as visitor of the college, the whole of the accounts of the church funds and distributions, he ascertained, that, amidst the anarchy which had long prevailed, many abuses and many deviations from the precepts of the charter of foundation had occurred.

After this discovery, the Bishop gave notice that a public court of inquiry

I see no reason why, upon the erection of a new chapel in the said parish, they may not by agreement secure to themselves a moiety or share of the surplice fees and other dues and perquisites arising within the district of the said chapelry, and I conceive the several curates of the said new chapel will be obliged to comply with the terms and reservations in the deed of consecration which are therein inserted for saving to every one their right and interest under the charter of foundation of the Collegiate Church.

“ Q.—Can the warden and fellows at or before the nomination of each respective curate, justify their insisting upon a bond from the designed curate for the due performance of the several parts of the above agreement, or would such bond be looked upon as simoniacal or irregular?

“ A.—I apprehend such bond cannot be looked upon as simoniacal or irregular, since it tends only to secure the payment of what is due to the mother church and chaplains by the charter of foundation, and expressly reserved in the deed of consecration of the said chappel.

WILLIAM STRAHAN,

Dos. Coms^s. January 18th, 1739—40.”

would be held, to which all might repair who could throw any light upon the irregular proceedings of which he complained. Entering his Chapter-House, therefore, armed for the first time with an overruling authority as a visitor, it can scarcely create surprise, that he was disposed to regard his colleagues with any feeling but that of complacency. The vexatious refusal of Dr Gastrell to confirm his eligibility to the wardenship, which had been encouraged by his brethren of the Chapter-House,—the suit of law which had determined, that, as there was united in him the two offices of Bishop and Warden, he could not visit himself,—the loud exulting triumph manifested by his clerical colleagues at his defeat,—the insulting language which he had publicly received on the score of his political and religious opinions for attempting to nominate another individual to the office of chaplain in the place of Mr Asheton,—and, lastly, the long abuses which had occurred during the time that he was disabled from controlling the affairs of his church ;—all these sources of irritation had so operated upon a disposition which was naturally warm, as to impart to his language and demeanour an intemperate harshness, which was any thing but akin to episcopal dignity. In the course of the public inquiry which took place, he charged the fellows and chaplains with a wilful intention to wrong the college, denouncing them as void of honour, void of common honesty, and void of grace.^s

For these extravagant flights, as they were properly named, little excuse can be offered. The result of the investigation was, however, so far in support of the Bishop's complaint, that the tables were completely turned, and the fellows and chaplains shrank from the prosecution with which they were menaced. An appeal to the Bishop's forgiving disposition, which, after the ebullitions of a momentary anger had passed by, never failed to resume its place in his mind, became unavoidable. The following concession was accordingly submitted to him for his generous acceptance :

“Whereas the Bishop of Chester hath begun a visitation of the Collegiate

^s An *ex parte* statement of this inquiry, which lasted several days, is in the possession of Mr Heywood of Swinton Lodge. It was my intention to have published it ; but on account of its great length, and of its containing many details in which the reader cannot possibly take any degree of interest, its insertion could scarcely be recommended. The inquiry was a most stormy one, and, no doubt, gave rise to much intemperate language *on both sides*. The document, however, before me, only speaks of the epithets used by the bishop, which, if they are correctly reported, were so bitter, even exceeding what I have quoted in the text, that their suppression in these pages stands perfectly justified.

Church of Manchester, pursuant to a power given by the charter of foundation of King Charles I.; we, the fellows and chaplains of the said church, being desirous to be restored to your Lordship's favour in the most speedy manner, and to avoid all further expences, are desirous to submit to such admonitions, orders, and decree as your Lordship shall think proper to make for the better regulation of the said college, and for the future honour, peace, and security of the said society; and we beg leave to assure your Lordship, that, as we have never wilfully acted, either in violation of our oaths, or the statutes of the said college, so we hope your Lordship will pardon all irreverence and disrespect to your Lordship when warden, which we may have been guilty of, as we are sorry, and ask pardon for the same.

“ And whereas it appears that there have been several unstatutable practices by several members of the said Collegiate Church; we, the fellows and chaplains of the said church, do hereby declare that we are desirous to submit to such admonitions, orders, and decree as the Bishop shall think proper to make for the better regulation of the said college, and for the future honour, peace, and security of that society, and to prevent all future further expence arising from the visitation of it, if it should be continued.

“ My Lord, though we have always paid a conscientious regard to our charter,” [an interlineation here occurs, ‘ Though we are not conscious of any violation of our charter,’] “ and have constantly looked upon the statutes of our college as the rule of our social conduct, yet if your Lordship apprehends that we have deviated from it in any respect, we hope that such inadvertencies will be considered by your Lordship with candour; and shall think ourselves extremely happy, if your Lordship will be so good as to point out our inadvertencies to us, and furnish us with such plain directions as may prevent any mistakes, and preserve the future peace and harmony of the society.”[†]

This concession was deemed by the Bishop satisfactory, and such a reconciliation ensued, as at least protected him from the repetition of any further insult or contumelious behaviour, which the fellows and chaplains of the Manchester College might have been otherwise disposed to offer him, on the ground of his political or religious principles.

3d, Caldwell's Charity, A. D. 1744.

John Caldwell, in 1744, made a will, under which L. 100 is now held by Mr

[†] The above is copied from an original manuscript in the possession of Mr Heywood of Swinton, as well as the document quoted in page 81.

Thomas Boardman, on trust, that one-half the interest should be paid to the officiating clerk in Salford Chapel, and the other half in the purchase of linen cloth, to be given away about St Thomas's day, in shirts or shifts, to poor persons above the age of fifty years, and having no relief from the overseers of Salford.

Such are the events of subordinate interest which took place during the early period of the second Dr Peploe's wardenship. He seldom resided in Manchester, finding it difficult, even in the common affairs of the church, to meet with a co-operation from his brethren in the Chapter-House, who being totally opposed to him on the great political questions of the day, were only intent upon promoting the pretensions of the House of Stuart.

CHAPTER XXV.

THE EVENTS FROM THE YEAR 1745 TO 1750, IN CONTINUATION OF THE WARD-
ENSHIP OF DR SAMUEL PEPLOE, THE YOUNGER.

Written by Dr HIBBERT.

WE now draw near to the important events of the year 1745. But, as no notice has hitherto been taken of Dr Deacon, who was decidedly the most active in the Manchester insurrection, a short account of him, commencing with the period when he was an inhabitant of London, will preface this portion of our history.

1st, Account of Dr Deacon, one of the most active promoters of the Manchester Insurrection in favour of the House of Stuart.

The Nonjurors, to whose community Dr Deacon belonged, were the scanty remains of once a strong body, which had survived the rigid measures meditated against them during the government of Queen Anne. But as there had been a considerable division of sentiment during a parliamentary discussion on the propriety of an act by which their obstinacy became liable to severe punishment, and even to the penalty of death, in case of any attempts to defeat the succession to the throne, such few Nonjurors as continued obstinate were not pursued with extreme

rigour ; and hence, they had not only an opportunity of organizing themselves, but of promulgating the motives of their perseverance.

They maintained, in the first place, that the doctrines of passive obedience and non-resistance, and of the hereditary indefeasible right of sovereigns, were the distinguishing principles of the Church of England in her political character, and that these doctrines were confirmed by every sanction derived from the laws of God and man ; that, by the second canon of the Church of England, it was declared, that whosoever should hereafter affirm that the King's Majesty had not the same authority in causes ecclesiastical as that which the godly kings had among the Jews and Christian emperors of the primitive church, or should impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established, should be excommunicated *ipso facto*, and not restored, except only by the Archbishop, upon the condition of repentance and a public revocation of such wicked errors. They also affirmed, that, by the King therein mentioned, was to be understood that person who, according to the civil institution of the hereditary English monarchy, was possessed of the throne ; and that whoever should disown his authority, incurred the sentence of excommunication *ipso facto*, according to the canon which they cited on their behalf. They again insisted, that, if King James the Second really possessed a right, the compliers with the revolution were by this canon excommunicated, who, in superseding their rightful sovereign, had disavowed his authority. King James had a right, they urged, which he continued to claim until the day of his death ; while his son, whose right as a son they declared to be as unquestionable as that of his father, had always kept up and asserted his claim.

In the second place, the Nonjurors maintained an uninterrupted succession from the Apostles of those who administered Christ's ordinances ; adding, that the deprivation of Bishops by lay authority was invalid of itself, and ought not to be acknowledged : That the authority of the Church of England, and, of consequence, the Church of England itself, was resident in the deprived Bishops and clergy, and remained in the Nonjurors, their successors, who had immutably adhered to her true constitutions and principles ; and that all who departed from them were at least in a state of schism. To support these tenets, they advanced, that the canonical metropolitan, Archbishop Sancroft, was not only displaced, but, that Dr Tillotson, a subject presbyter of his, was unduly placed in his room ; and that, when God had removed this usurper, another, Dr Tennison, was, as head of the schism, set up in his place : That such of the Bishops as had actually done this, or such as had approved of such doings, by joining in a communion with mis-

doers, in opposition to the true canonical bishops, had become schismatics ; and that such of the parochial clergy, even though canonically ordained, as had closed with schismatics, had forfeited all the privileges of their function, and therefore could not dispense the ordinances of religion with any benefit.^v

It will be seen, from the foregoing statement, that these principles were originally promulgated in connection with a recommendation of the established tenets of the Church of England. But, in time, the notions of the Nonjurors regarding the high functions of the priesthood took a loftier range. Certain of these fanatics asserted that the souls of men were naturally mortal, but, that when baptism was administered by persons episcopally obtained, an immortalizing virtue was then conveyed into them ; while others embraced the Popish tenet, that the priest was vested with the same power of pardoning as our Saviour himself, and that no repentance could serve without priestly absolution. To the last of these opinions Mr Deacon (for he was not at that time a physician,) subscribed ; and, as he had heartily engaged in an opposition to the claims of the House of Hanover, he was called upon, by virtue of the functions of nonjuring priesthood with which he was arrayed, to soothe the last moments of two condemned rebels, popularly known under the names of Justice Hall and Parson Paul, to whom he administered absolution.^w This, as well as other acts, rendering him an object of great suspicion to the government, he was advised, if he regarded his own safety, to renounce such hazardous professional offices, by changing them for the safer ones of physician. With this recommendation he was induced to comply ; studying diligently under the superintendence of the celebrated Dr Mede, and making such attainments in the knowledge of medicine, as to give the highest satisfaction to his learned tutor.^x When his studies were completed, he was induced, under the character of physician, to settle about the year 1720 in Manchester, which was at the time a place of resort for many who had fallen under the denunciation of the whig councils which prevailed. Here he practised with success and profit.

But as Dr Deacon still continued to have a higher relish for the profession of

^v For this summary, I am indebted to a work, entitled, “ the History of Religion, by an impartial hand.”

^w Dr Deacon, in a controversy on this part of his life, denied that he had administered absolution to these unfortunate men *at the gallows*, as charged against him ; but the discussion was little more than a verbal one, as there were sufficient reasons for supposing that he had absolved them while they were in prison.

^x Two letters written by Dr Deacon, and addressed to Dr Mede, on the subject of Fluor Albus and Cancer, have been published in the tenth volume of the Medical and Physical Journal.

priest than that of physician, he snatched many hours from his professional avocations to trace the different fluctuating opinions of the Christian Church in its progress towards an establishment in the various countries of Christendom, with the laudable view of ascertaining at what time the Church of Christ was truly catholic, and what were exactly the tenets maintained at that interesting crisis. The Doctor was, however, a man of far more erudition than judgment; and having admitted, as a principle of research, the evidence of tradition, which he conceived to carry with it nearly the same weight as written testimony, he came to the conclusion, that a true Catholic Church was to be found in the ecclesiastical ordinances and customs of the fourth century of the Christian era. His next step, therefore, was to found for himself an Episcopal church in Manchester, according to his own notions of the constitution of one that was strictly catholic; and this he publicly recommended, as having been cleared of all the errors and corruptions which had been subsequently introduced into the more modern churches of Christendom. In styling his church, accordingly, *THE TRUE BRITISH CATHOLIC CHURCH*, he announced, that it was a church in perfect communion with the ancient and universal Church of Christ, which was effected by a firm adherence to antiquity, universality, and consent;—that this glorious principle would, if strictly and impartially pursued, remove all the distractions, and unite all the divided branches of the Christian Church;—and that this truly catholic principle was agreed to by all the churches, Eastern and Western, Popish and Protestant, yet was unhappily practised by none, with the exception of the church into whose communion he invited all persons, as they regarded the great interests of their eternal welfare, to enter;—adding, that all other sects were guilty of heresy, and were without the pale of salvation.

Appeals of this kind, when fanatically made, are seldom ineffectual, and Dr Deacon soon found himself at the head of a few followers, for whose edification, as their bishop, he published in the year 1734 a common prayer-book, entitled, “A complete Collection of Devotions, both public and private, taken from the apostolic constitution, liturgies, and common prayers of the Catholic Church.”

To enter into a particular view of Dr Deacon’s “True British Catholic Church,” would materially interrupt the progress of the present history. It is sufficient to say, that it contained most of the objectionable doctrines, against which the first reformers entered into a solemn protest. It did not defend the doctrine of purgatory, in the strict verbal sense in which the term was used by Papists, but it implied an equivalent state of this kind, and accordingly recommended that prayers should be offered up at set times for the deceased. It defended auricular

confessions, priestly absolution, the exorcism of infants, the efficacy of holy unction and of water, particular hours, days, and seasons, as being the most efficacious for our orisons, bowing to the east, and using the sign of the cross as “a summary of all prayers.”

Such were the tenets of Dr Deacon, with which it is necessary to be somewhat acquainted, in reference to many subsequent events of the rebellion of 1745.

2. *The Fellows and Chaplains of the Collegiate Church of Manchester accused of being converts to the opinions of Dr Deacon, and of seeking to be reconciled to the Church of Rome.*

Whether the accusation, which was confidently made, that the fellows and chaplains of the Collegiate Church of Manchester were wholly or in part only converts to the opinions of Dr Deacon, it is extremely difficult to give a decided opinion. That he induced some change on the religious opinions of at least one of the fellows and two of the chaplains, there is much reason for supposing; but whether to the extent ascribed by the political disputers of the town, there is reason to doubt.

As far as can be gathered from what the adversaries of the Manchester clergy alleged, the charge against them appears to be as follows:—

Dr Deacon, in seeking to revive such institutions of the Christian Church as were referable to the fourth century, naturally enough considered that his church was by no means out of the communion of that of Rome, and of this circumstance he made a political boast, as he supposed, that if he could find the means of establishing it in the realm, of which he had fanaticism enough to entertain the hopes, it would immediately remove all the obstacles which had arisen in the kingdom, towards reinstating on the British throne a legitimate popish succession of monarchs, in the person of the representative of the House of Stuart. In his enthusiastic endeavours, therefore, to make converts, his great attempts to this effect became directed towards the Jacobitic clergy of the Collegiate Church of Manchester, among whom his acknowledged learning and perfect accordance of sentiments in the prevailing political questions of the day readily obtained him a hearing. These conferences the Doctor is said to have so improved to the advantage of his “True Catholic Church of the fourth century,” as to have won at least some of the Manchester clergy over to his opinions, and to have even induced them to believe, that they were actually in communion with the Church of Rome, as well as with every other church Eastern and Western,—so long as they professed an at-

tachment to the ecclesiastical principles and practices of the fourth century. Now, supposing that Dr Deacon had really produced this effect on the minds of his clerical friends, the next step in the process of persuasion would be easy enough ; —which would be to join the Doctor in an address to the Sovereign Pontiff himself of the Church of Christendom, craving, upon the strength of the universal and widely embracing principles which they professed, to be acknowledged as still within the true Roman Catholic communion. But the request, as we might naturally expect, was unsuccessful. His Holiness was far from thinking that the Manchester clergy were even yet sufficiently orthodox, and was therefore indisposed to countenance a schism in his church.

Such was the charge made against certain members of the Collegiate Church of Manchester. At the first glance it would appear to be of itself so absurd as scarcely to merit a moment's discussion. But from the confident manner in which it has been published, and from certain subsequent events yet remaining to be noticed, we are required to hesitate before we conceive it to be morally impossible, that amidst the violence and ebullitions of political contest, and when the human mind was wound up to the highest pitch of enthusiasm for the restoration of a Polish Prince, it was wholly incapable of a fanatical sacrifice of Protestant principles before the altar of hereditary right.

The evidence upon which this statement rests will be given in the course of the present chapter ; and in the meantime, the Genius of Protestantism may console herself with the reflection, that if such wild and quixotic views did actually exist, they were happily confined to the political focus of Manchester.

3. The Rebellion of 1745, and the distractions with which it was followed.

The events connected with the memorable year of 1745 relate much less to the religious than to the political history of this period. But as it is often difficult to draw this line of distinction, the many important transactions in which the Church of Manchester was less immediately concerned, will be given at the close of the chapter in the form of illustrations.

The causes which led to the jacobitism which prevailed in the town of Manchester have been fully explained. They were now fast ripening into a plot, in connection with the conspiracies which were going on elsewhere in the kingdom, to restore the house of Stuart to the throne of Great Britain.

The parties implicated in the conspiracy were, first, certain of the leading gentlemen of the town, most of whom were embarked in commercial affairs ; secondly, the clergy of the Collegiate Church, all of whom, with the exception of

Dr Peploe, were among the most zealous of the jacobites ; and, thirdly, Dr Deacon and the band of Nonjurors under his immediate influence.

In aid of the preparations which the Chevalier de St George was making in his renewed attempts to recover the throne of his ancestors, the Manchester jacobites, in the secret communications which they maintained with the exiled court, made great professions of loyalty to the house of Stuart, and of their conviction that the town of Manchester would rise almost in a mass against the pretensions of the Elector of Hanover. Allured by this promise, as well as by a similar representation made him by his noble partizans in England, that the metropolis of the British dominions would unite in the same cause, Prince Charles was induced, after his landing in Scotland, and after the successful stand he had made at the battle of Prestonpans, to bend his march towards England.

The greatest disappointment followed. In Manchester, although most of the leading inhabitants of the town were enthusiastic jacobites, their spirit had been more sparingly diffused among the middle and lower classes, with whom a strong bias only existed in favour of the Pretender, by no means ardent enough to induce them to venture on the hazardous stake of a chivalrous contest in defence of the antiquated doctrine of the divine right of kings. Accordingly, the Prince, upon entering Manchester, found that all the exertion which the town could make in his favour, was the formation of a regiment consisting of little more than three hundred men. With this trifling reinforcement, therefore, and in extreme dejection, he continued his march to Derby, where, upon learning that by the fresh enlistment of three thousand men in Scotland, and expected succours from France, he could make a better stand in the north, he resolved to retrace his steps. During this retreat, the Manchester regiment suffered materially by desertion ; its numbers gradually decreasing to about one hundred and fourteen, whom, in company with some Scottish troops, the Prince left to defend Carlisle. Soon afterwards the Duke of Cumberland appeared before the walls of this garrison, and the citadel surrendered at discretion. The fatal battle of Culloden succeeded, and, as vindictive severity pervaded the councils of the victorious party, many of the unfortunate Manchester insurgents were doomed to expiate the price of their rebellion at the public scaffold, while others were transported to distant colonies.

During these unavailing exertions in favour of the house of Stuart, none of the Prince's Manchester partizans had showed greater fervency and truer nobleness of spirit than Dr Deacon. He bade his three children join the forlorn hope, and when the head of his first born son was placed upon the public exchange of the town, he firmly joined his friends in the reverence which they paid to the relic,

and, heedless of the cruel jeers and odious ribaldry of his whig opponents, gloried in having possessed a son who had bled in such a cause.

One of the chaplains also of the Collegiate Church, Mr Clayton, personally aided the jacobite cause ; and for publicly offering up prayers for the deposed family, was obliged so seek his safety in flight. A young priest, Mr Cappock, educated at the Grammar School of Manchester, joined the ranks of the Pretender, and suffered death at Carlisle.

After the suppression of the Rebellion, the town was in a state of agitation unequalled since the time of the great Rebellion. Commercial pursuits were suspended or impeded, and poverty and famine prevailed.

Many severe examples having been made of the promoters of the Rebellion, the government was at length induced to proclaim a general amnesty. Mr Clayton then returned from his concealment, and was restored to his office of chaplain of the Manchester College ; which event was proudly celebrated by his jacobite friends.

4. *The attacks made against the Fellows and Chaplains of the Manchester College for the support which they were alleged to have given to Dr Deacon's religious principles.*

About three years after the Rebellion, the Popish principles attributed to the fellows and chaplains of the college excited the most lively interest. Dr Deacon's exposition of the customs of his Catholic church of the fourth century having made its appearance, in which many of the superstitious rites of the church of Rome met with a very learned defence, this book, which the Manchester clergy are said (though probably without any foundation) to have assisted in composing, was so earnestly recommended by them to the perusal of the parishioners of Manchester, that in the course of a very short time many hundred copies were sold. A ready explanation of this conduct is suggested in the probability, that from no other motive than respect to the Doctor's political principles, the clergy had patronized the volume which he had written. But although we must admit this apology to a certain extent, it is certain that the doctrines of the Deaconists had excited some degree of spiritual influence in the Manchester Chapter-House, since an attempt was made to amalgamate the Doctor's impertinent and superfluous ceremonies with the sober services of the Church of England. For instance, in adopting the recommendation, that when the Devil was to be renounced, we should stretch out our hands in defiance towards the west, because that point being directly opposite to the east, which is the place of light, doth symbolically represent the Prince of Darkness ;—that when prayers were to be offered up to the Deity,

we should turn our face to the east, in memory of Paradise, from which we were driven;—and that the summary of all prayers was the sign of the cross. The mode in which these fopperies were introduced in the Collegiate Church is said to have been as follows:—“The two chaplains face to the west, step once; face to the east, bow,—face to the south; step once, and then face to the reading desk at each Gloria Patri.”—“The chaplains,” it is added, “being of contrary sides, the facing to the north and south is *vice versa* the one to the other. Clayton has the most religious bow, and the most pious rowl of his eyes, besides the mysterious cross he makes with his hands before him.”^y

This conduct caused a great sensation in the town, which was heightened by a discovery, affirmed to have been then made, that the Manchester clergy, in conjunction with Dr Deacon, had two or three years before actually corresponded with the Popish hierarchy, in the wild hopes that their Catholic Church would be acknowledged as still in the communion of that of Rome. The charge was first made by Mr Owen, a dissenting minister of Rochdale, in a letter to Dr Byrom, the particulars of which are related after the following manner:—“You undoubtedly know, (and 'tis fit that every Briton should know the same, for must not every Briton be alarmed at the discovery?) that your Manchester friends (well affected ones be sure!) have been carrying on a secret correspondence with Rome, in order to rivet her chains on British necks, and establish the worship of her puppet-show gods in Britain. This has appeared from a very extraordinary letter found among the papers of one of the fellows of the Manchester Collegiate Church, lately deceased: Though the particular contents of none but this have transpired, many more papers of the like tendency are acknowledged to have been found on the same occasion. This letter had no superscription; and who would imagine that so dangerous a correspondence should, where there were any private ways of conveyance? But it was dated at Rome, October 1746, which was some time after the extinction of the late rebellion, and was wrote by your most holy father's, the Pope's, direction, and subscribed Obrian. It abounded with compliments and expressions of condolence; but the purport of the whole was as follows: ‘That his holiness was very sensible of the sufferings and distresses of his Manchester friends,—was well pleased with the zeal and services of his partizans among ‘the Manchester clergy,—but could by no means admit of a schism in the church.’”^z

^y This account is copied from “A Létter to the Clergy of the Collegiate Church,” &c. &c. published A. D. 1748. It has been attributed to Thomas Percival, Esq.

^z This I quote from a work entitled “Jacobite and nonjuring principles examined. In a let-

But whatever weight is due to this charge, it would be most unreasonable either to suppose that all the fellows and chaplains of the Collegiate Church were implicated in so strange a scheme, or to make a whole Chapter-House accountable for the extravagancies of some two or three of its members.

A remonstrance was soon made to the Manchester clergy, addressed to them by an individual who subscribed himself "A sincere believer in the doctrines of the Church of England." But less to this cause than to the flimsy fabric itself of the theoretical system which Dr Deacon had built, the good sense of such of the Manchester clergy as, during the dementating effervescence of Jacobitic contests, had been induced to give it their support, soon returned; and very shortly after, Dr Deacon's church could only boast of about three or four dozen mystical visionaries, among whom was mingled a due proportion of old women.

At the end of four or five years, the ebullition of Jacobites and Whigs underwent a remission. Commercial industry was revived, and a new era in the annals of Manchester commenced, the happy character of which was,—THE DIMINISHED INTEREST WHICH THE CLERGY TOOK IN THE POLITICAL AFFAIRS OF THE TOWN. From this time, the annals of the Collegiate Church of Manchester cease in a great measure to be identified with political contests.

ter to the Master Tool of the Faction in Manchester. By J. Owen, &c. Manchester, 1748." This pamphlet, from the interest which it excited, as a reply to the principles of the Deaconists, ran through two editions.

But as Owen, from being a violent leader of the whig party, may be considered as a doubtful authority, I shall merely mention that the charge, besides being repeated by him in a subsequent pamphlet, is also made with the addition of new circumstances, by other persons, as by Mr Percival in his letter to the Manchester clergy, and by the author of a pamphlet entitled "Manchester Politics." I believe a reply was attempted, for I find some allusions to it, but have not been able to procure a copy of the publication. It would, however, appear that the denial was rather evaded than peremptorily made. Other particulars relative to this controversy will appear in the illustrations appended to the present chapter.

ILLUSTRATIONS OF CHAPTER XXV.

SOME few details of the events which took place in Manchester from 1745 to 1750 will be embodied in the illustrations now given, which are rather suggested by the interest which the history of these contentions continues to excite in Lancashire, than by any necessary connection which they have with the affairs of the Collegiate Church. At the same time, the share which the Manchester clergy took in the rebellion merits some little commemoration.

It has been stated in page 92, that the parties at Manchester, implicated in the conspiracy of 1745, were, first, the leading gentlemen of the town; secondly, the clergy of the Collegiate Church; and, thirdly, Dr Deacon and his followers.

Of the gentlemen of the town who were the most active in promoting the cause of the Pretender, Dr Byrom stood in the foremost rank, being named by his opponents "The master tool of the faction." Next to him was Mr Dickenson; while a third individual, who greatly aided in the councils of the Manchester Jacobites, was Mr Townley, a Roman Catholic gentleman, descended from one of the oldest families of Lancashire, whose previous history has been described after the following manner:—"His education was suitable to his birth, but by some misfortunes in his family he was obliged to retire to France, which happened in the year 1728. Being a man of spirit, he was soon taken notice of by the French court, and being recommended to the King of France as a person capable of a post in his army, Mr Townley received a commission, in consequence of which he served at the siege of Philipsburgh, under the Marshal Duke of Berwick, who lost his life before the walls of that place. Mr Townley, then a young officer, behaved himself there with such courage and conduct, as gained him the respect and esteem of all the officers in the army. He executed all the orders of his superiors with the greatest intrepidity, and exposed himself on every occasion in such a manner, as if life was of no signification, when honour and the service of his master stood in competition with it. He was likewise in several other sieges and engagements, where his behaviour was always such as became a man of honour; and as he received the pay of the King of France, he thought it his duty to serve him with all the fidelity he was capable of. A few years since he came into England, and afterwards resided privately in Wales upon a small income, till about the time of the breaking out of the Rebellion. The French King, imagining Mr Townley might be of service in promoting his views in the invasion which he had meditated against Great Britain, sent him a colonel's commission, to enable him to raise forces, and to assist his ally, the Pretender, in his expedition to Scotland."

Colonel Townley having accordingly visited Manchester, in the hopes that in a town so favourable to the Jacobitish cause, he might be of the greatest service to his employers, was generally admitted in the councils of the Jacobites. To Dr Byrom the colonel's society was far less agreeable than to the rest of the party. Profane expletives being then very common garnishings

in the discourse of military men, and Colonel Townley being not quite out of fashion, the Doctor was often astounded at the oaths which he heard uttered; and on one occasion, when the brave officer was *showing off*, took the liberty of reproving him in the usual off-hand manner of his ready muse :

“ O that the muse might call, without offence,
 “ The gallant soldier back to his good sense !
 “ His temp’ral field so cautious not to lose ;
 “ So careless quite of his eternal foes.
 “ Soldier ! so tender of thy Prince’s fame,
 “ Why so profuse of a superior name ?
 “ For the King’s sake the brunt of battles bear,
 “ But—for the King of King’s sake—DO NOT SWEAR !”

The place selected for their meetings was a small public house near the village of Didsbury, adjoining a well-known ferry, named *Jackson’s Boat*. Here the Jacobites often dined, and immediately after the cloth was withdrawn, it was customary to introduce a large bowl of water, which was placed in the middle of the table. Every gentleman then rose, and holding his glass over the bowl, drank, THE KING.—“ This is not a toast that I expected to be drunk *here*,” remarked a newly introduced guest.—“ Tush,” says his friend, “ are we not drinking *The King over the water* ?” *

At these meetings a correspondence was entered into with the house of Stuart, in which, assurance was given that nearly the whole of the population of the town of Manchester and the neighbourhood would rise in a mass, in support of the hereditary claims of the house of Stuart.

Prince Charles at length landed at Loch Moidart, in Scotland, and was joined by several of the great Scottish clans. The English government was now seriously alarmed, and being in some degree uncertain of the general voice of the people, began by making an appeal to them of the danger which the Protestant religion would incur, in case the Pretender should prove successful. In connection with these devices, other artifices were resorted to with the view of inflaming the minds of the populace, among which was one, which is described in the following manner by a sneering Manchester writer :—“ I shall add one instance more,” he observes, “ of the dissaffection of the Manchester clergy, and leave them to the judgment of the world. When the rebels were advancing, and it was highly expedient to blacken their cause and leader, to screw up the people’s loyalty to his Majesty as high as possible, some worthy patriot or other very judiciously forged a letter from one *Patrick Graham*, a supposed confessor to the Pretender’s son, full of many salutary falsities to exasperate and irritate the minds of the populace. This was printed, approved, as I am told, *by very venerable authority*, and sent in great form to the clergy of the diocese ; and many of them, to do them justice, very loyally and dutifully recommended it to their flocks for gospel truth, and, very proper, to be pasted up in all Protestant chimney corners among other authentic records of Popish wickedness. But our good pastors, forsooth, excused themselves, pretending that a good cause did not want such acts ; that it was inconsistent with the dignity of their office, and such like cant. But all the world saw plain enough that it was nothing at the

* For this anecdote I am indebted to the late Reverend Joshua Brooks, chaplain of the Collegiate Church, Manchester. I remember some time ago repeating it to Sir Walter Scott ; but he informed me that the custom had been familiar in Scotland so early as the year 1715. He has since introduced it as an incident in one of the Waverley Novels.

bottom but a secret attachment to the Pretender ; for they could not but know that the cause of liberty has frequently been supported by such methods ; and that if, as Sir Henry Wotton observes, it was the duty of an ambassador to lie abroad for the good of his country, it can be no disgrace surely to an inferior ecclesiastic to fib a little at home for the same laudable end." *

Prince Charles having been encouraged by the victory gained by the forces under his command at Prestonpans, bent his march to the south, and arrived without much impediment at Carlisle, where his forces amounted to four thousand five hundred men. Here he held a council of war, and on the plea that he had received fresh letters from his friends in England, assuring him that he should find all of them in arms on his arrival at Preston, urged the importance of penetrating further into England ; to which the Scottish Chiefs, who were more inclined to carrying on a defensive war in the north until they were in a condition to change it into an offensive one, expressed much reluctance. But the wishes of the Prince eventually prevailed. † Soon afterwards he was joined by Colonel Townley, who directed his march through the counties of England.

On the 26th of November 1745, the rebel forces arrived at Preston, where they rested during the whole of the following day. Being in a county in which the greatest support had been promised them, they beat up the whole of the day for recruits, but with little success.

The political affairs of Manchester now became important. Various popular narratives have been published of the progress of Prince Charles through Lancashire, and these will be thrown together in a strict chronological order.

November 27, 1745.—A letter from Stockport says, " We are all in the utmost confusion here ; all the bridges on the river Mersey being ordered to be destroyed. That at Warrington was demolished on Sunday, and that at Barton last night. And last night, about seven o'clock, a party of five hundred of the Liverpool Royal Blues marched into this town with orders to destroy the bridge here. And just now, about six o'clock in the morning, they are beating up to assemble to put the same in execution, &c. All the principal inhabitants are retired with their best effects from Manchester."

From this date commences the actual share which Manchester had in the insurrection, the first event of which is thus related by the Chevalier de Johnstone, aid-de-camp to Lord George Murray : " One of my sergeants named Dickson," says this officer, " whom I had enlisted from among the prisoners of war at Gladsnuir, a young Scotsman, as brave and intrepid as a lion, and very much attached to my interest, informed me, on the 27th, at Preston, that he had been beating up for recruits all day without getting one, and that he was the more chagrined at this, as the other sergeants had had better success. He therefore came to ask my permission to get a day's march a-head of the army, by setting out immediately for Manchester, a very considerable town of England, containing forty thousand inhabitants, in order to make sure of some recruits before the arrival of the army. I reproved him sharply for entertaining so wild and extravagant a project, which exposed him to the danger of being taken and hanged, and I ordered him back to his company. Having much confidence in him, I had given him a horse, and entrusted him with my portmanteau, that I might always have it with me. On entering my quarters in the evening, my landlady informed me that my servant had called and taken away my portmanteau

* Chester Courant, Nov. 10, 1747.

† Memoirs of the Rebellion by the Chevalier de Johnstone, p. 60.

and blunderbuss. I immediately bethought myself of his extravagant project, and his situation gave me much uneasiness.

“ He had quitted Preston in the evening with his mistress and my drummer, and having marched all night, he arrived next morning at Manchester, which is about twenty miles distant from Preston, and immediately began to beat up for recruits for “ The yellow haired laddie.” The populace at first did not interrupt him, conceiving our army to be near the town ; but as soon as they knew that it would not arrive till the evening, they surrounded him in a tumultuous manner, with the intention of taking him prisoner alive or dead. Dickson presented his blunderbuss, which was charged with slugs, threatening to blow out the brains of those who first dared to lay hands on himself or the two who accompanied him ; and by turning round, continually facing in all directions, and behaving like a lion, he soon enlarged the circle which a crowd of people had formed round them. Having continued for some time to manœuvre in this way, those of the inhabitants of Manchester who were attached to the house of Stuart, took arms and flew to the assistance of Dickson, to rescue him from the fury of the mob, so that he soon had five or six hundred men to aid him, who dispersed the crowd in a very short time. Dickson now triumphed in his turn ; and, putting himself at the head of his followers, he proudly paraded undisturbed the whole day with his drummer, enlisting for my company all who offered themselves.”

Johnstone has stated that his sergeant obtained for him about one hundred and eighty recruits. In the Manchester accounts, it is added that those who entered into the Prince’s service had white cockades given them.—This was indicative of their being considered in the pay of France.

The rebel army now entered Manchester, and the incidents which followed may be given in the language of the journals which were then published.

On the evening of the 28th November, about nine o’clock, while the main body of the Pretender’s forces lay at Wigan and Leigh, the vanguard arrived, demanding quarters for 10,000 men, who, they said, were to appear the following day.

November 29th, The main body of the rebels moved towards Manchester. A party of them arrived about ten in the morning. They marched into St Ann’s Square. The funeral obsequies were then performing over the remains of the first rector of St Ann’s church, the Reverend Joseph Hoole. Some of the officers came to the grave side, took off their bonnets, and attended with the greatest attention and reverence to this, the last sad office of mortality. They then examined the best houses, and fixed upon Mr Dickenson’s mansion in Market Street Lane, for the head quarters of the Prince. By their orders the bellman went round the town to give notice to all persons belonging to the excise, innkeepers, and others, forthwith to appear ; to bring their last acquittances and rolls, and all the ready money they had in their hands belonging to the government, upon pain of military execution.

About two in the afternoon, another party arrived. The young Chevalier, guarded by a body of Highlanders, marched on foot in a Highland dress. He was habited in a light plaid and blue sash. He wore a gray wig, with a blue bonnet and a white rose in it. As he passed along the streets of Salford he was met by Mr Clayton, the Chaplain of the Collegiate Church, who fell upon his knees and implored for his Prince a Divine blessing.

The artillery, which followed in the rear, consisted, according to the official report of Government, of sixteen pieces of cannon, a great number of covered waggons, and near one hundred

horses laden ; but, by the Rebels' own account, their train of artillery comprised thirteen field pieces, some two, some four-pounders,—two carriages laden with gunpowder,—and two sumpter-horses. Their arms were very indifferent, some having guns and these bad ; others having pistols and nothing else ; while the rest had swords and targets. They were in general badly clad.

King James the Third was then formally proclaimed.

Jacobites of both sexes, adorned with plaids, now thronged to the house of Mr Dickenson, where the Prince was entertained, to render to him their dutiful attachment. In the evening the town was illuminated.

In the meantime, the recruiting was continued ; the Prince's secretary, Lord George Murray, fixing his quarters at the Dog Inn, for the purpose of distributing French commissions to officers. Colonel Townley was nominated, by order of the Prince, commander of the regiment intended to be raised in Manchester.

Dr Deacon was enthusiastic in his endeavours to incite his countrymen to take up arms in the cause which had his support. " I shall think *myself* bound in conscience," he observed, " to join my Prince, unless I can get a dispensation from my superiors to excuse me, which I hope to do upon account of my large family." He ordered, however, no fewer than three of his sons to enrol themselves in the Manchester regiment : the elder, Thomas Deacon, who had been educated for a physician, and the second, Robert Deacon, each of whom received the rank of lieutenant ; while the third, Charles Deacon, was made ensign. The oldest and youngest entered the regiment with alacrity, but of the second it is affirmed, that he was induced to join it from the fear of offending his father.*

Mr James Dawson, another gentleman who procured a commission, was of a respectable family in Lancashire. He had received a liberal education, and was of St John's College, Cambridge, which he is said to have quitted, fearing that he should be expelled on account of some irregularities. But regarding this statement, some doubt may be entertained, as well as upon the report, that he joined the young Pretender, while under the dread after quitting Cambridge of being again received by his father.

Other captains were Thomas Morgan, Esq. barrister-at-law, aged fifty, a Monmouthshire man ; Peter Moss, Esq. of Lancashire, and John Saunderson, Esq. a Northumberland gentleman.

The remaining officers did not possess much rank. Andrew Blood, captain, (of the Roman Catholic religion,) officiated as steward to a considerable landholder of Yorkshire. George Fletcher, aged 28, was a linen-draper, living near Salford Bridge, and conducting the business for his mother, who, on her knees, entreated him not to connect himself with the insurgents. He purchased his commission of Captain for the sum of L. 50.

Mr John Berwick, lieutenant, aged 31, was likewise a linen-draper.

* Mr Owen of Rochdale, in a subsequent controversy which he had with Dr Deacon, published the following statement, but whether well or ill founded it is impossible to say : " The 18th of May last," he observes, " I spent an evening at Daventry in Northamptonshire, with an officer of the King's army, who had frequently visited one of your sons taken prisoner at Carlisle, and who afterwards died at Kendal. In the course of conversation, the officer declared to half a dozen gentlemen, one whereof was a gentleman of character and fortune from Manchester, ready to attest the same, that your son had oft told him and many others who had visited him in his illness, that it was absolutely against his inclination that he went into the rebellion, but that he had just reason to be apprehensive that you, you, Sir, his father, would have turned him out of door if he had refused, and that he never would have engaged in it upon any other consideration."

Thomas Chadwick, another lieutenant, was bred a tallow-chandler, but did not follow his trade. His zeal in the jacobite cause is said to have procured him his commission.

William Bradshaw, ensign, kept a Manchester warehouse.

Samuel Maddock, ensign, prentice to an apothecary in Manchester, was descended from an ancient family in the city of Chester.*

Other officers were John Holker, a calenderer of Manchester, and Thomas Furnival, of Cheshire, lieutenants; Charles Gayler, James Wilding, John Bretah, and William Bradshaw, severally of Lancashire, and John Hunter, of Northumberland, ensigns.

Thomas Syddall, aged 40, was one of Dr Deacon's disciples. He was of no higher rank in Manchester than a barber, maintaining by this occupation a wife and five children. His father had been executed in the year 1716, and his head fixed on the market-cross of Manchester. When the young chevalier arrived in Manchester, Syddall exclaimed that the time was at length arrived when he could revenge his father's death. He accordingly entered as ensign into the Manchester regiment; but for the activity which he evinced, was advanced to the rank of adjutant.

The new regiment likewise boasted of a chaplain in the person of a young priest named Cap-pock, who had received the early part of his education at the Grammar School of Manchester, which he completed at Brazen-nose in Oxford. He is said to have left a good benefice to follow the rebels. Owing to his parading about the town in his full canonicals, accompanied by his brother, an expert drummer, as well as the particular attention which he received from the Prince, he became the subject of much low invective and calumny; his enemies giving out, that, on his presentation, he had asked as a boon the Bishoprick of Chester, or at least the Wardenship of the Manchester College.

Such were the officers who composed the Manchester regiment, who, with a few exceptions, were possessed of neither the quality nor influence which ought to have been expected from the spirit which was supposed to prevail.

The Chevalier de Johnstone has observed, that upon his arrival in Manchester, on the occasion of his sergeant presenting him with a list of 180 recruits, he was agreeably surprised to find that the whole amount of his expences did not exceed three guineas. But, he adds, "I did not derive any advantage from these recruits, to the great regret of Dickson. Mr Townley, formerly an officer in the service of France, who had joined us some days before, obtained the rank of colonel, with permission to raise a regiment entirely composed of English; and the Prince ordered me to deliver over to him all those whom Dickson had enlisted for me."

Now, regarding the undisciplined conduct of the Chevalier's sergeant there can be but one opinion,—namely, that it was most injurious to the Jacobite cause in Manchester. Such a beggarly recruiting party as a sergeant, his trull, and a solitary drummer, being the first to give notice of the approach of the Prince, was calculated to excite any feeling but that of respect.—Johnstone has idly boasted of the result of his sergeant's visit, as being occasioned by the awe which the approach of the Scottish army inspired; choosing, in his spleen, to suppress the real cause, which

* A family snuff-box belonging to this unhappy youth was lately found in Manchester. It was examined by Mr Palmer, who, in "The Manchester Times," has given a full account of the family of Maddock.

was, that the Prince was anxiously expected by some of his firmest supporters in England. "This adventure of Dickson's," observes the Chevalier, with the most consummate vanity, "gave rise to many a joke at the expence of the town of Manchester, from the singular circumstance of its having been taken by a sergeant, a drummer, and a girl. *The circumstance may serve to show the enthusiastic courage of our army, and the alarm and terror with which the English were seized.*"

The superintendence of the recruiting for private soldiers was entrusted to Mr Charles Deacon. He was appointed Secretary to the Manchester regiment, and at the head inn of the town, named the Bull's Head, took down the names of recruits, being paid one shilling for each person enlisted. On his table lay blue and white favours, which were made up for distribution. It being also judged necessary that royal manifestos should be dispersed among the people, Mr Deacon compelled a journeyman printer, in the absence of his master, a notorious whig, to print them ; as well as a handbill, promising rewards to all who should join the Prince's standard.

But, as it has been observed, the greatest disappointment followed. Although some of the leading inhabitants of Manchester were enthusiastic Jacobites, their spirit had been more sparingly diffused among the middle and lower classes, with whom a bias only existed in favour of the Pretender, by no means ardent enough to induce them to venture on the hazardous stake of a chivalrous contest in defence of the antiquated doctrine of the divine right of kings. And, it may be added, that, although arguments were used, which at the present day would be deemed perfectly radical, in order to render the insurrection popular, such as the immense expences lavished by the Elector of Hanover in foreign wars and subsidies, the oppression of the national debt and accumulated taxes,—yet even these failed in inducing the mass of the people to swell the ranks of rebellion.

The Chevalier de Johnstone has stated, that the Manchester regiment never exceeded 300 men, of whom the recruits furnished by his sergeant formed more than the half. It is also affirmed by a Manchester writer, that of these not more than twenty-eight were actually of the town of Manchester, and that even of this last-mentioned number several belonged to the congregation of Dr Deacon, in whose minds it had been impressed, that a contest in favour of the divine right of kings was a devout act of religion.

At this result the sentiments of the Jacobite chiefs partook of deep depression, while those of their opponents were of loud exultation. "These were all the English," says Johnstone, "who ever declared themselves openly in favour of the Prince ; and the chiefs of the clans were not far wrong, therefore, in distrusting the pretended succours on which the Prince so implicitly relied." And in a scurrilous strain the Manchester whigs remarked, that "through the representation of the Jacobites, the rebels were made to believe that the people of Manchester would join them almost to a man ; for several of their officers told many gentlemen so in the town. And had it not been for their misrepresenters, it is probable that this northern rabble would never have come so far south as Manchester." * Owen, the great opponent of the Jacobites, has also used his lash on the same occasion, in terms which are unnecessarily harsh. "'Tis recorded," he observes, "among the Papists, that St Grat, a saint of great eminence and distinction, exorcised away all the rats found in the county of Aost, and three miles round it. Now, 'tis a tradi-

* Whitworth's Manchester Magazine for December 16, 1646.

tion, that rats, like false friends, fly from you when danger approaches, and desert the ship that leaks, or the house that is ready to tumble. The young Chevalier, 'tis said, complained bitterly during the course of his English expedition of some political rats that had long drank and sworn in his service, and that had fought many campaigns for him over the bottle; but when he invited them to join his standard, and make the campaign of danger, they all fled away and forsook him."

For such a charge there was but too much reason; the great authorities of the town, who were known to be favourable to the house of Stuart, shrinking from acts which would have involved their lives and properties in too great a risk. Thus it is related of a Mr James Waller of Ridgfield, that communications made by him as the chief magistrate of the town to the rebel army, were, from motives of prudence, conducted through the intervention of a green silk curtain suspended in the room of audience.

These communications, it is presumed, were connected with the subsidy demanded from the town; the actual sum collected for the use of the Prince amounting to near three thousand pounds.

Sunday, November the 30th, the day following the Prince's arrival in Manchester, was the festival of St Andrew, upon which interesting commemoration, the Scottish Chiefs ordered that prayers should be read to them in their own way in the Collegiate Church of Manchester at an unusual hour. Cappock was in readiness to officiate, but the chaplain of the week, Mr Shrigley, was preferred, who is said to have performed the office with much zeal.

It is added, that on this day Cappock preached before Prince Charles from Psalm xcvi. verse 1st, *THE LORD IS KING, THE EARTH MAY BE GLAD THEREOF.*

After the service the Manchester regiment was mustered in the church yard. On this occasion each officer appeared in a plaid waistcoat, and with a white cockade, wearing also a sword by his side with a brace of pistols attached to his girdle; while Colonel Townley, as a badge of his superior authority, displayed in addition a Highland plaid sash lined with white silk. The flag of the regiment had on one side of it *LIBERTY AND PROPERTY*, and on the other *CHURCH AND COUNTRY*. Some artillery accompanied the corps. The whole was reviewed by the young Chevalier.

But while the muster took place, parties of Highlanders were sent forward in advance to remove all obstacles which might impede the army in its route. A party of two hundred proceeded through Stratford, and advanced to Altringham, having made a sort of bridge over the river by filling it with trees which they had felled. Fifty-five crossed the river at Gatley ford to Cheadle, two miles from Stockport, and returned immediately afterwards to Manchester by Cheadle ford. And upon the afternoon of the same day ten of them crossed the ford at Stockport, staid in the town about half-an-hour, and gave notice that they should bring a large body of forces with them that night.

Upon the evening of the 30th, and early on the morning of the 1st of December, the Prince's forces marched by different routes towards Macclesfield, putting in requisition all the horses they could meet with about Manchester, and obliging several gentlemen, who had sent their horses out of the way, to send for them back. They crossed the Mersey at different places. The horse and artillery passed at Cheadle ford over bridges made of trees (chiefly poplars) felled for that

purpose, and plants laid across, and all the country people that could be found were compelled to assist them.

The advanced guard reached Macclesfield on the first day, before the main body had passed Stockport. About three in the afternoon the Prince, at the head of two regiments of foot, forded the river above Stockport, which, the country people said, took him up to the middle. It was observed that he appeared very dejected. The Manchester regiment on the first night arrived at Wilmslow, where Mr Thomas Deacon, whose activity and intelligence had begun to excite much attention, was ordered to accompany an advanced party that was sent forward to Derby, as a guide. They were furnished with ammunition which had been taken from the King's forces.

On the 2d of December the cavalry reached Congleton, a town about three leagues from Newcastle-under-Line, where the Duke of Cumberland was posted with an army of ten thousand men, who retired to Litchfield on the approach of the Highlanders. Lord Elcho having suddenly entered Newcastle-under-line to reconnoitre the enemy, took Mr Weir, the principal spy of the Duke of Cumberland, prisoner. The rest of the troops on that day reached Macclesfield, where much confusion prevailed, owing to their very scattered state, which made them in some dread of the King's forces. The Manchester Regiment was drawn up in the church-yard of the town, in order that arms might be delivered to such as were without them. Some of the men seemed dispirited with the great confusion which then prevailed. Ensign Maddock meditated desertion, but Fletcher, his captain, afraid of the influence which such an example might have, and jealous for the honour of his regiment, pulled out a handful of gold, and, putting it into his hands, prevailed upon him to remain.

The forces passed through Leek and Derby, and on the fourth of December reached Derby. "The Duke of Cumberland," says the Chevalier de Johnstone, "being only a league from Derby, our army employed the fifth in making preparations for giving battle to him next morning. The Highlanders were then to be seen during the whole day in crowds before the shops of the cutlers, quarrelling about who should be the first to sharpen, and give a proper edge to their swords." The drum was ordered to go round the town to beat up for recruits for the Manchester regiment, commanded by the Honourable Colonel Townley. Cappock on this day administered divine service at All-Saints' Church, the Prince making an excuse for not being present. He prayed on that occasion for James, for Charles Prince of Wales and Regent of England, and for the Duke of York; and in a discourse which he delivered, took for his text, "Render unto Cæsar the things which are Cæsar's."

But news arrived at Derby in the course of the day, which is said to have entirely changed the face of affairs in the Prince's councils. Intelligence was received that Lord John Drummond had landed at Montrose, with his regiment of Royal Scots, newly raised in France, and some picquets of the Irish Brigade, and that these, along with the Highlanders who had been too late in joining the Prince before his departure, amounted to three thousand men; also that the whole of the Irish Brigade had embarked from France in succour of the Prince, along with several French regiments.

A council of war was now held, when this intelligence was taken into consideration, along with the information which was received, that an army of thirty thousand men was encamped at Finchley Common, ready to meet them. It was therefore resolved by the Scottish chiefs, that it

would be more advantageous to retreat to Scotland, in order to avail themselves of this reinforcement, than to linger in England, where the peasantry were in general against them, and where, in the language of Johnstone, "the three hundred men furnished by Manchester were all the English who had declared themselves openly in favour of the Prince."

The retreat, much against the inclination of the Prince, was fixed on the sixth instant, which, "when it was announced to the Highlanders," says the writer just quoted, "nothing was to be heard but expressions of rage and lamentation; and if we had been beaten the grief could not have been greater."

By the Manchester regiment, the affairs of the Prince were now conceived to be in a desperate state, and from this time desertions were frequent. Even some of the officers were charged with having meditated their escape, among whom Captain Morgan was particularly named.

Between Derby and Ashburn the Manchester regiment took out of a house a sack full of arms, which was found concealed under some old writings. They were distributed among the men.

On the night of the sixth the army lay at Ashburn. Colonel Townley is said to have had two centinels stationed at his chamber door, for fear the Duke of Cumberland was nearer to them than they might imagine.

On the seventh the army reached Leek.

The rumour of the retreat of the Prince from Derby had by this time reached Manchester. The Jacobites were evidently much disheartened, and the whig party rallied. Numbers from the country sought refuge in the town, who were in general unfavourable to the cause of the insurgents. A different spirit, indeed, seems to have been prevalent.

December 8th, The main body of the Prince's forces arrived at Macclesfield. Colonel Townley's regiment formed part of the vanguard, and proceeded on this day forward to Manchester. To impede their march the leading whigs sent a bellman about the town to order all persons to provide pick-axes, &c. to spoil the roads, and again to arm themselves with such weapons as they could procure. At this summons, it is said that the countrymen and town's folks collected to the number of ten thousand, who seemed inclined to have a brush with the rebels; but the bellman was ordered by the magistrates to again go round the town and command them to disperse. At night four of the Prince's party appeared. One of them, supposed to be Thomas Syddall, the barber, narrowly escaped being seized at the upper end of Market Street Lane. In galloping through the Acker's Gate, into the Square, he was obliged to quit his horse.

December 9th, About forty insurgents arrived at noon, and as they passed through Hanging Ditch several stones were thrown at them by the mob. They threatened to fire, but did not. Sitting, therefore, on horseback, some with pistols, others with guns in their hands, ready cocked, they waited until the main body came in. They billeted themselves mostly at their old quarters. About seven o'clock the constables sent for several of the principal inhabitants to meet them at the old coffee-house, where they showed them a warrant from the Prince, to raise from the town, before four o'clock the next day, on pain of military execution, the sum of five thousand pounds. It was thought impossible to do this, considering the sums which had been obtained from the town before, amounting to near three thousand pounds.

The magistrates now went round to endeavour to collect money for the Prince, being assisted in their exertions to this purpose by the officers of the Manchester regiment. On this occasion the activity of Mr Fowden, one of the constables of the town, rendered him a marked man among

the whigs, who bitterly complained, that in levying the contributions force and violence were resorted to. "What has the town," says a splenetic and coarse writer in a letter to Dr Deacon, "suffered from your sons parading it about, clapping their swords to their neighbours' throats, demanding their arms, purses, or, which is the same, the money which was in their purses, &c. That a set of Highland banditti and robbers, bred up in vice and idleness, and that are no more to be made honest than cleanly, should thieve and plunder, sword in hand, is not surprising; but for your sons to plunder their neighbours and fellow citizens, was enough, one would have imagined, to exasperate the populace against the father, who every body believes never endeavoured to exert his paternal authority either to restrain or persuade them to a contrary conduct." *

December 10th, A considerable number of the inhabitants met this morning, some of whom waited upon the Prince to acquaint him with the impossibility of raising the money, and to endeavour to have the payment excused. Upon this representation the levy was mitigated to one-half, namely, to two thousand five hundred pounds, and a warrant was issued out for that sum to be levied on Manchester and Salford by one o'clock. While methods were contriving how to procure it, three or four of the insurgents arrested Mr James Bayley Senior, brought him before Lord George Murray, then living in the lodgings of the Prince, and apprized him that he must consider himself a prisoner until the sum was paid; and that, if this was not done, he must go along with them. Mr Bayley endeavoured to excuse himself by saying, that he was between seventy and eighty years of age, and that, to his remembrance, he had not lain a night out of his own bed for two years, and that he could not bear to travel. He was then told, that if he was not able to ride, they would endeavour to procure for him a wheel-carriage. Upon this Mr Bayley urged, that his confinement was an obstruction to the raising the money, and that if he was at liberty he might borrow some. The secretary then made answer, that, in consideration of his age, if he would give the Prince his word of honour to fetch him the said sum of two thousand five hundred pounds in two hours, or surrender himself a prisoner, he should have his liberty so long. This Mr Bayley agreed to, and went to the coffee-house where the principal inhabitants were accustomed to meet. It was there proposed that Mr Bayley and Mr John Dickenson should give promissory-notes, payable in three months, to such as would find the required sum. These terms were complied with, and the money being thereby procured, was paid about two o'clock.

In the course of the day the Prince heard that the Duke of Cumberland was advancing by forced marches. He therefore ordered a hasty retreat from Manchester, the main body of the troops marching in the morning and the remainder in the course of the afternoon. "They could not," says a whig reporter, "hide their dejection, though they drank plenteously of spirituous liquors, nor forbear expressing their disappointment at Manchester; and several, who, when here before, believed the illumination to be voluntary, said they thought the devil had been among the people they were so altered." The Manchester regiment was particularly dispirited. "The rebels," says the servant of Captain Fletcher in the evidence which she gave on her master's trial, "returned again to Manchester, and Captain Robinson, who commanded the soldiers who were at our house before, came a second time, and asked for our master. He went out, and there were half-a-dozen of soldiers at the door, who swore they would have him, and I never saw him after. When they dragged him away, he went with tears in his eyes."

* From a Letter addressed to Dr Deacon, by J. Owen, dissenting minister at Rochdale.

On the tenth instant the Prince's forces lay at Wigan; on the eleventh at Preston, where they remained during the twelfth; and on the thirteenth they arrived at Lancaster, where they remained on the fourteenth to recruit themselves. Such of the officers of the Manchester regiment as had suffered much on quitting their friends, had by this time recovered in some degree their spirits. Lieutenant Chadwick proposed that they should go into the church, where he would entertain them with a tune. Ascending, therefore, the organ gallery, he played the inspiring air of "The King shall have his own again."

About this time the Duke of Cumberland sent an express to the magistrates of Manchester, enjoining them to seize all stragglers of the rebel army, or such as had abetted them, and to keep them in custody until further orders. He also left with them a small party of dragoons to enforce the execution of his orders.

On the fifteenth, the rebel forces reached Kendal, where they received intelligence that they had left General Wade behind them, and that they were no longer in any danger of having their retreat to Scotland cut off.

On the sixteenth they passed the night at Shap, and then set out with alacrity towards Penrith, where the Prince, with the main body, arrived on the seventeenth, leaving a detachment to follow, which, meeting with the troops under the Duke of Cumberland, who, by dint of forced marches, were pressing them hard in the rear, were charged several times, but were as often repulsed. The army from Penrith then came to the assistance of the detachment, and a skirmish took place at Clifton-Hall favourable to the arms of the Highlanders, in which the English sustained some little loss.

The remainder of the march, in which the Manchester regiment was concerned, is best related by Johnstone. "As we very much dreaded," he observed, "the junction of Marshal Wade with the four thousand men whom the Duke of Cumberland had brought with him to Clifton-Hall by forced marches to harass us in our retreat, as well as the arrival of the rest of the army which he had left behind him, we marched all night and arrived at Carlisle about seven o'clock in the morning of the 19th of December."

We may here pause to take some notice of the Manchester regiment. It is painful for the general credit of this corps to remark, that by this time the desertions from it had been to such an amount, that it had lost nearly two-thirds of its men. The Prince was no doubt disconcerted at its appearance, and whether from pique, or from revenge at not being joined by greater numbers of the English, or with the view of diverting the pursuit of the Duke of Cumberland's forces who were harassing him in the rear, or whether from all these causes conjoined, it has been hitherto deemed impossible to say,—but he resolved to leave the Manchester regiment, consisting of only one hundred and fourteen men, to garrison the citadel of Carlisle, in conjunction with two hundred and seventy four Scotsmen. Upon this last circumstance it has been properly remarked, that the desire of vengeance against the English could hardly be so intense as to induce the Prince and his chiefs to sacrifice more than twice the number of Scots for its gratification.—Johnstone gives the following opinion: "I could never comprehend the reason for voluntarily sacrificing these unfortunate victims left by us at Carlisle. The Prince was not overburdened with men, and it could not be supposed that they would be able to defend themselves, in such an untenable place, against the united forces of the Duke of Cumberland and Marshal Wade, possessed of a numerous artillery. It was well known that we had taken it with the ut-

most facility on our entering England. It was not in a condition to resist a cannonade of four hours, being utterly untenable, and a thousand times worse than an intrenched camp in an open country. Besides, it could not be supposed that the Duke of Cumberland would neglect to lay siege to it without delay, and, as Lord John Drummond had not marched to join us, we were obliged to retreat into the heart of Scotland to join him. Some pretended that policy dictated the abandonment of this unfortunate garrison, as a bait to amuse the Duke of Cumberland, and prevent him from pursuing us closely, that we might leave him to retreat at our ease, without being disturbed by the English armies. Others were of opinion that the measure originated in a spirit of vengeance against the English nation, as no one of all the persons of distinction in England, who invited the Prince to make a descent in Great Britain, had declared themselves openly in his favour, by attaching their fortunes to his as the Scots had done."

So far the Chevalier de Johnstone.—Perhaps, however, the Prince's motive is susceptible of a very different explanation. It is possible that the propriety of defending Carlisle might have been urged by some of the officers themselves of the rebel garrison. Adjutant Syddall declared upon a very solemn occasion, namely, upon the eve of his execution, that it was the opinion of every one in the garrison who had been in foreign service, that the place was tenable many days. In this case the Prince can scarcely be blamed for conceding to the judgment of persons much more experienced than himself.

The command of the town was assigned to Colonel Townley and his Manchester regiment, while that of the castle was left to Colonel Hamilton, as governor, and some companies of the regiment of the Duke of Perth. Colonel Townley had likewise a commission given him to raise for King James a body of horse.

The Manchester regiment and Colonel Hamilton's companies were drawn up to take leave of the Prince, who, says Johnstone, "promised to come to their assistance in the course of a few days, though this appeared to be morally impossible, as we ourselves were obliged to make every effort to escape from the whole of the forces of England, which were on the point of forming a junction."

The prince, on bidding adieu to his unfortunate adherents, made a selection of Lieutenant Bradshaw, who was promoted to the rank of captain, to accompany him to the north.

Colonel Townley being thus left in command of the town, gave directions for the guns to be mounted. He ordered a house in Carlisle to be burnt, on the plea that several of the Elector of Hanovers' men had fired from it, and annoyed the Prince's army. He also caused several chevaux de frize to be made, and fixed at the gates and entrances to the city, in order to prevent the Duke of Cumberland's horse and dragoons from approaching it. He next commanded some of the soldiers to make a sally out, and bring in some sheep, himself mounting the walls with a pistol in his hand, to give notice, by firing, if the King's forces were near.

While the Manchester regiment was at Carlisle, the pay of the men ran short. But the deficiency was supplied by the officers; Colonel Townley advancing, for his share, the sum of four-score pounds.

Cappock, the priest, now abandoned his clerical character, conceiving it to be of less use to him than the services which he could render in a military character. He therefore put on a hanger, a plaid, sash, and a white cockade, acting as quarter-master to the regiment. This appears to have been his actual conduct while he was in garrison; but the whigs affirmed, in their malevo-

lent reports of him, that the Prince had caused him to be proclaimed Bishop of Carlisle; that he had quartered himself at the chancellor's house of his diocese, who was out of the way; and that he had plundered every desk and drawers for papers relative to his fancied income and revenues. This statement, which was industriously promulgated, is too absurd to deserve credit.

On the twenty-first instant, the Duke of Cumberland appeared before the walls of Carlisle, which he invested on all sides. Being in expectation of the arrival of some heavy cannon from Whitehaven, he continued the blockade for seven days without opening the trenches, during which time the garrison is said to have been resolutely determined upon a vigorous defence, and to have kept up a continual but ineffectual fire. On the twenty-eighth instant, this spirit was somewhat damped by the appearance of a battery of six eighteen-pounders, which the Duke had erected.

Colonel Townley, however, was still for a gallant defence, and encouraged the soldiers to make sallies against the King's forces. But Hamilton, who was governor of the citadel, proposed a surrender. This incensed the Colonel, who replied, (*more solito*,) "Better to die by the sword, than fall into the hands of those damn'd Hanoverians!" The sentiments of the Manchester regiment with regard to a capitulation, may be learned from Syddall's declaration, to which an allusion has been before made: "As it was the opinion," he affirmed, "of every one in the garrison who had been in foreign service, that the place was tenable many days, and as the Elector's troops then lying before the town were in bad condition, it is highly probable that a gallant defence, which I strenuously insisted upon, would have procured us such terms as to have prevented the fate to which we were consigned."

Colonel Hamilton, however, wrote to the Duke offering terms of submission; and when this was done, as Colonel Townley observed, it was of no use for himself and his regiment to stand out. The messenger who carried the letter was instantly arrested, upon which, Captain Vere, a prisoner whom the rebels had taken in their march southwards, was desired to go upon the mission, taking with him another letter offering terms of surrender, which was written with the concurrence of Captain Abernethy and the Scotch officers. Accordingly, the next day the white flag was hung out, and soon afterwards Colonel Hamilton received a reply to his letter in the following words: "All the terms his Royal Highness will or can grant to the rebel garrison of Carlisle are, that they shall not be put to the sword, but be reserved for the King's pleasure. If they consent to these conditions, the governor and principal officers are to deliver themselves up immediately; and the castle, citadel, and all the gates of the town, are to be taken possession of forthwith by the King's troops. All the small arms are to be lodged in the town guard-room, and the rest of the garrison are to retire to the cathedral, where a guard is to be placed over them. No damage is to be done to the artillery, arms, or ammunition. Head quarters at Blackall, 30th December, half-an-hour past two in the afternoon.—By his Royal Highness's command, Richmond, Lenox, and Aubigny, Lieutenant-General of his Majesty's forces."

The town and citadel were, agreeably to these terms, surrendered, and the list of the officers, non-commissioned officers, and privates of the Manchester regiment was as follows:—

Colonel Francis Townley;—Captains, John Sanderson; Peter Moss; James Dawson; George Fletcher; Andrew Blood; Thomas David Morgan;—Lieutenants, Thomas Theodorus Deacon, John Berwick; Robert Deacon; John Holker; Thomas Chadwick; Thomas Furnival;—En-

signs, Charles Deacon ; Charles Gaylor ; John Hunter ; James Wilding ; John Bretah, (often named Betts or Batteagh) ; Samuel Maddock ;—Adjutant, Thomas Syddall.

To this list may be added the name of James Cappock, the chaplain, and new made quartermaster.

The non-commissioned officers, drummers, and privates, had dwindled down to ninety-three in number.

The subsequent operations of the rebel forces, from a participation in which the Manchester Regiment was so prematurely cut off, cease to have any connection with the present history. All, therefore, which need be remarked is, that, on the 16th of April 1646, the battle of Culloden took place, which was fatal to the hopes of the unfortunate house of Stuart.

In the meantime, the commissioned officers of the Manchester regiment were conveyed in waggons, under a strong guard, to London. The second son of Dr Deacon fell ill on his journey, and was allowed to remain in Kendal, where he soon afterwards died. Cappock, and the non-commissioned officers and privates, who formed the remains of this corps, were disposed of in the prisons of Carlisle, Penrith, or Kendal.

Great pains were now taken by the public authorities of London to raise a ferment in the minds of its citizens, prejudicial to the unfortunate prisoners, whose arrival in the metropolis was daily expected. It was industriously given out in placards, that the insurgents had no spark of religion about them, except that of the Roman Catholic faith ; that, if they had gained the victory over the Duke of Cumberland, he would have been spitted by them, and roasted to death ; that the English officers and soldiers would have been tortured in various ways until they turned Catholics ; that the bishops would have been burned, and all heretics, including men, women, and children, put to death, &c. &c. &c. " These, and many more cruelties," it was added, " were these mercenary wretches to have executed, had they defeated his Royal Highness, whom God long preserve !"

The minds of the lower classes having been thus inflamed, it cannot excite surprise, that, when Colonel Townley and his brother officers arrived at the metropolis, through the streets of which they were led in a sort of triumph, the greatest indignities should have been offered them. They were afterwards lodged in cells in the gaol of Newgate.

All the officers were induced to expect, that, as they had served under French commissions, they would be deemed prisoners of war, and would be regularly exchanged. The name of Colonel Townley was inserted at the head of the list demanded by cartel from France.

The conduct of the prisoners during their confinement was various. Colonel Townley, for some reason or other, had no relish for the society of his late companions in the campaign, and showed much hauteur. He conversed with no one but Mr Saunderson, his Roman Catholic priest and confessor. Captain Blood is also said to have sought retirement, and to have kept his room.

Captain Morgan spent most of his time in the society of his wife, who attended him with uncommon assiduity and tenderness.

Captain Dawson had been betrothed to a young lady, who seems to have engaged all his

thoughts. He is said to have employed himself in writing verses during his confinement on the subject of his unhappy fate. These and subsequent events gave the hint to the beautiful ballad of *Jemmy Dawson*, written by a true poet of nature, *Shenstone* :

Young Dawson was a gallant youth,
 A brighter never trod the plain ;
 And well he lov'd one charming maid,
 And dearly was he lov'd again.
 One tender maid, she lov'd him dear ;—
 Of gentle blood the damsel came ;
 And faultless was her beauteous form,
 And spotless was her virgin fame.
 But curse on party's hateful strife,
 That led the favour'd youth astray !
 The day the rebel clans appear'd,—
 (O, had he never seen that day !)
 Their colours and their sash he wore,
 And in the fatal dress was found ;
 And now he must that death endure,
 Which gives the brave the keenest wound.

As for the rest of the prisoners, particularly *Berwick*, it is affirmed that “ they spent their time jovially enough, eating and drinking the best that could be procured ; for they had money enough, either brought with them, (for the Duke would not suffer his officers or soldiers to take a shilling from them,) or sent them from their friends in London ; and scarce a day past but hampers of the richest wines and the best eatables were brought to them, they being so fully persuaded that government would not, or durst not, touch their lives, that they thought they had nothing to do but to pass their time as merrily as they could.”

Captain *Peter Moss* and Lieutenant *Holker* effected their escape from *Newgate* by making a breach in the wall. *Moss* got out first ; but *Mr Holker* being a square bulky man, the hole proved too small for him. His friend then returned, determined, if *Holker* could not get away, to share his fate. By enlarging the breach, their escape was ultimately effected. *Holker* remained six weeks concealed by a woman who kept a green-stall. Some hundred pounds were offered for their apprehension, but in vain. *

The Rebellion being now over, the British government was determined to make severe examples of the Jacobites of *Manchester* ; and therefore sent over special messengers for this purpose, to add to the distraction of the town. “ I am informed,” says a Tory writer for the *Chester Courant*, “ that if one whispers, a king's messenger is come to town. Some of your friends have upon such an occasion been extremely quick of hearing. A king's messenger works won-

* *Mr Holker*, previously a calenderer in *Manchester*, got over to France, and served with honour in the Irish Brigade till the peace. Various applications were in the meantime made to the British Government for his pardon, but in vain. Having been thus compelled to remain abroad, he attempted a manufactory of cotton goods at *Rouen*, and, to the great injury of British commerce, completely succeeded. His manufactory rose to great perfection ; and he acquired a princely fortune. *Holker* was made a chevalier of the order of *St Louis*, and inspector-general of the woollen and cotton manufactories of France. He died in 1786.

ders ; gives eyes to the blind to see their danger, and feet to the maimed and the lame to fly away from it Or let it be only cried, “ *Down* with rebellion and *up* with the rebels, and, like ———, you know whom, tremble.” And again, in a taunting letter addressed by Mr Owen, a violent whig, to Dr Deacon, it was observed, “ that there was a set of dangerous creatures in 1746, who disturbed the public peace, and men could not dwell comfortably in their beds for them, and that gave you some molestation : Kings’ messengers they called them. I dare say the impression they made on your spirits was such, that you still remember the name, *messengers*,—*messengers*.”—Now, against these agents of government Dr Deacon had much complaint to make, as well as against the local authorities of Manchester. He has stated that his house was searched for papers by military violence, under colour of a warrant signed by two justices of the peace, “ who,” he adds, “ had no authority to issue warrants in such cases.”

The result of these inquiries was, that Mr Fowden, one of the constables of the town, was taken to London, and brought to the house of Price, the state messenger, where he was charged with treasonable practices. Many Manchester gentlemen then took alarm, and fled. “ We ourselves,” says Dr Byrom, in describing this period, “ were many of us fugitives ; and had we not met with some kind asylum towns, might have wandered among the inhospitable hills, like the present mountaineer rebels.”

The conduct of the Reverend Mr Clayton for offering public prayers for Prince Charles in one of the streets of Salford, likewise came under consideration ; but the chaplain eluded the strong arm of the law by flight and concealment.*

It was also determined that the full vengeance of the law should fall upon the unfortunate victims belonging to the Manchester regiment. Those who were in Newgate were therefore ordered to prepare for their trial, previously to which they were removed to the prison of Southwark.

Some few officers the government was disposed to pardon ; but they offered the boon of life on no other condition but that they would appear as evidence for the King. At the same time the crown lawyers were not in want of this testimony, as sufficient proofs were afforded from more direct sources to insure conviction. It was rather their object, by bringing forward such a polluted description of evidence before a court of justice, to vitiate the general character of the leaders of the insurrection.

Captain Fletcher’s friends made great intercession for him ; upon which Mr Carrington, a King’s messenger, proposed that he should turn king’s evidence. But great as was his affection for his mother, whom he constantly bewailed, as being the unhappy cause of her grief, he manfully refused the ignoble offer.

Ensign Maddock, whose friends made every exertion on his behalf, yielded with reluctance to their intercession, and consented to turn evidence for the crown.

Captain Blood’s (or Blyde’s) case was disgraceful to the authorities. His legal advisers had issued for him several subpoenas at Carlisle, which he conceived would have saved his life, but he was refused the time necessary for their due effect. It was replied that the evidence might

* It is said in a pamphlet published at London, that he prayed before the Pretender at *Stafford*, but this I conceive to be a mistake of the printer, and that *Salford* was meant. It does not appear that the Prince passed through *Stafford*, or that Mr Clayton joined the Manchester regiment.

appear in the form of affidavits, and, accordingly, these were in actual preparation to be sent. But even for this defence sufficient opportunity was not allowed. It was, however, intimated to him, that if he would retract his plea, and declare himself guilty, it would be of advantage to him. To this recommendation a desire for life induced him to assent ;—but his enemies proved themselves insincere in the promises which they held forth.

The trials commenced on the 16th of July 1746, in the court house at St Margaret's Hill, before the High Commissioners who were appointed for that purpose.

Colonel Townley was first arraigned. His counsel pleaded that he had been sixteen years in the service of France, and, during the time in which he took up arms for the Pretender, had held a commission from the French King, and consequently was as much in the service of France as any officer in the French army. It was therefore urged, that Colonel Townley had as just a right to the cartel as any French officer that had been taken by the English during the progress of the war between the two kingdoms. But the court was of opinion that evidence to this effect would be against the prisoner ; for that no man who was by birth a liege-subject of his Majesty was justifiable in taking up arms, and acting in the service of a prince who was actually in war against his Majesty.

The behaviour of Colonel Townley during the trial was firm and undaunted ; and when sentence of death was passed against him, he was not in the least discomposed, nor did his countenance undergo any change of colour.

The trials lasted three days, and the whole of the prisoners arraigned being found guilty, the following were ordered for execution : Francis Townley, colonel ; John Sanderson, James Dawson, George Fletcher, Thomas David Morgan, and Andrew Blood, captains ; Thomas Deacon and Thomas Chadwick, lieutenants ; and Thomas Syddall, ensign and adjutant.—The rest were reprieved with the view that their punishments should be commuted for transportation or imprisonment. Ensign Maddock, as it has been mentioned, and some few of less rank belonging to the Manchester regiment, had been admitted as evidence for the crown.*

The prisoners under sentence of death, which was ordered to take place on the 30th inst., began to make preparations to meet their fate with firmness and composure. They were most of them anxious to proclaim to the world that they died martyrs in the cause of their Prince, and, with the exception of the more dignified Townley, who did not think any such confession necessary, employed themselves in preparing written declarations of their motives and sentiments in joining the standard of their Prince. Some few of these documents were suggested by inflammatory and designing politicians, who, in assisting their dupes to get them up, declaimed against the government in a style which cannot find a parallel in some of the most radical effusions of our own day. The spirit which they breathe is indeed so virulent, that though they relate to past times, the policy of reprinting them can scarcely be justified.

Such of the prisoners as were Deaconists, were formally made to declare their belief in the Doctor's TRUE BRITISH CATHOLIC CHURCH, in a sort of formula, denoting, that " it was a church

* Among other individuals tried, the names may be found of James Gadd, Alexander Abernethy, and Christopher Taylor, the latter pleading guilty. But it is not said whether they were commissioned officers or not, or indeed whether they belonged to the Manchester regiment. These persons were severally reprieved.

in perfect communion with the ancient and universal church of Christ, which was effected by firm adherence to antiquity, universality and consent," &c. &c. &c.

Most of these declarations again took pleasure in speaking of the perjury of the witness Maddock, though in a tone of rancour, which is in vain expiated by prayers of forgiveness offered for him in common with other enemies. But as this unhappy youth spoke to no facts except those of a most general nature, which simply proved that his brother officers had exercised the functions of their commissions, the charge against him of false swearing cannot be for a moment entertained. Nor was the accusation confined to this youth. Captain Nevct, an officer of honour and character in the Duke of Cumberland's army, who merely gave his evidence on the identity of the prisoners, as being the same who surrendered to him at Carlisle, as the representative of his commander, was alike calumniously denounced as guilty of perjury.

In short, the objectionable sentiments contained in these declarations are less disgraceful to the unfortunate men who attached to them their respective signatures, than to the false friends, who, in intruding upon the last moments of these victims, too readily availed themselves of the weakness of human nature.

But if an objection lie against such portions of the declarations of the prisoners, as show evident marks of their having been written for them by officious and libelling politicians, the sentiments in which they prided themselves for the part which they took in the rebellion are often well expressed, and, we may suppose, spoke the genuine feelings of the mind.

Mr Thomas Deacon, in a set formula, expressed his belief in the tenets of his father's True British Catholic Church. He declared, as a dying man, that Mr Maddock had perjured himself. He forgave his two principal enemies, the Elector of Hanover and the Duke of Cumberland. He protested that he was not compelled by his friends, as was attributed to them, to take up arms for the Prince. He complained of the profligate expenditures of the treasury ; of the heavy loads of taxes ; of bribery and corruption ; of the preference shown to foreigners over British natives, and of other inconveniences attending a foreigner's sitting on the throne of Britain.—The language in which the last sentiments were given, it can serve no good purpose to repeat.—“ I am so far,” he added, “ from reckoning the fact for which I am to die one of my sins, that I think I shall thereby become an honour to my family, and if I had ten thousand lives I would cheerfully and willingly lay them down in the same cause.” *

Thomas Syddall, adjutant, professed, in similar language to that which was used by Mr Thomas Deacon, his attachment to the True British Catholic Church. He forgave all who had a hand in the infamous surrender at Carlisle. He forgave the Duke for putting him and his companions to death contrary to the law of nations. He praised the moral qualities, and particularly the clemency of his true Prince, whom he declared it was an honour to serve, and a duty and pleasure to die for. He begged God to turn the hearts of the clergy, who, in obedience to the instructions which they had received from the court of an usurper, abused in their pulpits the best of Princes. He implored that the example of his father who, in the year 1715, suffered in the cause of the House of Stuart, as well as his own example, might not be lost upon his children. “ As I have before given thanks,” he declared, “ to Almighty God for the example of my honest father, so I beseech Him that the same Christian suffering may be in all my dear chil-

* An authentic copy of Mr Deacon's speech, which is far too libellous for insertion, is to be found among the Archives of the Society of Antiquaries of Scotland.

dren, praying that they may have the Grace to tread the same dangerous steps which have led me to this place, and may also have the same courage and constancy to endure to the end, and despise human power when it stands opposed to duty." Mr Syddall next prayed for King James the III. and his royal sons, the Prince of Wales, and the Duke of York, that God might restore them to their lawful rights. He exclaimed against the erroneous notion of the danger of Protestantism, and fear of French power. He charged the court of Great Britain with patronizing atheism and immorality. He spoke of a German usurper aggrandizing himself upon the ruins of the deluded people of England. He lastly prayed for the assistance of his dear countrymen in restoring their liege sovereign, and commended his soul to God through the merits and sufferings of Jesus Christ.

This is perhaps the most manly declaration which was published, as it was written with true genuine feelings of loyalty for the cause which summoned him to the scaffold. It was by a man of low rank, but it was worthy the spirit of a Balmerino.

Captain James Dawson declared, that if he had ten thousand lives he would devote them all to his King and country, sooner than see right overpowered by oppression, or rebellion prevailing. He died in the tenets of the Church of England. He begged pardon of all whom he had injured, and stated that Maddock had forsworn himself. He forgave the partiality of the jury, the fetches of the council, and the misguided zeal of the judge. He prayed earnestly for his poor self, begging that the Deity would excuse all his frailties, negligences, and levities.

Mr Thomas Chadwick, in the manifesto which he drew up, remarked, with great levity, that the promise made by the Duke of Cumberland at Carlisle, that the garrison would not be put to the sword, but that it would be reserved for his father's pleasure, was fulfilled by his father's pleasure being, that the Manchester regiment should undergo a mean imprisonment for seven months, and after a trial by a packed jury of Presbyterians, two hundred miles from their own country, that they should be hanged. "Gracious God," he added, "Deliver all Englishmen from this Hanoverian clemency!"

Captain David Morgan entered into various political considerations regarding the Elector's usurpation, and freed himself from a supposed partiality to the false glosses of popery. He gloried in having a wife and daughter so meritorious as to partake with him in the sentiments which he uttered; he recommended them to the protection of his countrymen, as suffering in the royal cause; and he disclaimed the charge made against him by his calumniators, of endeavouring to betray the Prince or his friends. He professed that he died in the communion of the Church of England, which he had set forth in a poem named "The Christian's Test, or the Coalition of Faith and Reason." He forgave all his enemies, "the usurper and his infamous witnesses."

Captain Andrew Blood stated his repentance for retracting his plea of not guilty, as a cowardly mean action, and hoped that God would pardon his weakness. He professed dying a member of the Roman Catholic Church.

Fletcher and Berwick likewise made long declarations, which varied little from the general tenor of the majority of them which have been described.

The prisoners now took leave of their dearest relatives. The scene which occurred between Morgan and his wife, who had been his constant attendant in prison, is said to have been particularly distressing.

Of the parting of Lieutenant Chadwick with his father, it is stated, that "this youth was wont to say that he could look death in the face with as much serenity as he could a friend that came to visit him; but that when his father took leave of him the night before his execution, the old man's tenderness and affliction so sensibly touched him, that he could not hide his emotion."

The last leave which took place between Captain Dawson and the lady to whom he was betrothed, has been left to the poet to describe :

How pale was then his true-love's cheek,
 When Jemmy's sentence reach'd her ear !
 For never yet did Alpine snows
 So pale, or yet so chill, appear.
 With faltering voice she weeping said,
 " Oh Dawson, monarch of my heart,
 " Think not thy death shall end our loves,
 " For thou and I will never part.
 " Yet might sweet mercy find a place,
 " And bring relief to Jemmy's woes,
 " O George, without a prayer for thee
 " My orisons should never close.
 " The gracious Prince that gave him life
 " Would crown a never-dying flame,
 " And every tender babe I bear
 " Should learn to lisp the Giver's name.
 " But though, dear youth, thou should'st be dragg'd
 " To yonder ignominious tree ;
 " Thou shalt not want a faithful friend
 " To share thy bitter fate with thee."

The morning of execution at length arrived. The nine officers of the Manchester regiment, attended by a strong party of soldiers, were, about eleven o'clock, conveyed on three hurdles from the new goal of Southwark to the gallows erected at Kennington. Among the numerous spectators who attended, was the plighted fair one of Captain James Dawson :

Oh then her mourning coach was call'd,
 The sledge mov'd slowly on before ;
 Though borne in her triumphal car,
 She had not lov'd her favourite more.

A pile of faggots and a block were placed near the gallows ; and while the prisoners were in the course of being removed from the sledges into a cart drawn for that purpose under the tree, the faggots were set on fire. The guards then formed a circle round the place of execution. The prisoners, though unattended by any clergyman, spent near an hour in their devotions.

Thomas Syddall, the brave adjutant of the Manchester regiment, loudly expressed his hopes that his children would all die in the same cause. When the halter was put round his neck, he was observed to tremble. But the vulgar notion that the nervous *frissonement* which will intrude itself under trying circumstances of any moral kind whatever, is the result of fear, must be deemed erroneous.* Syddall quickly recovered himself, and strove to conceal his momentary af-

* See Mr Travers's judicious remarks on this subject in his work on Constitutional Irritation, p. 459.

fection from the spectators by taking snuff. As the executioner was fastening his hands, he is said to have lifted up his eyes and to have ejaculated with placid feelings of piety, "Lord help me."

The prisoners then severally delivered the declarations which they had written to the sheriff, expressive of their conviction of the glorious cause for which they bled. Soon afterwards they were turned off; all of them dying calm and composed.

At the end of five minutes after suspension had taken place, Colonel Townley, even before signs of life had ceased to be extinct, was cut down and stripped. Being laid on the block, the hangman with a cleaver severed his head and put it into a coffin; then, taking out his bowels and heart, he threw them into the fire. He afterwards proceeded to the others, cutting them down one by one, beheading and disembowelling them. When the heart of the last was thrown into the fire, the executioner cried out, "GOD SAVE KING GEORGE," and was answered by the spectators with a loud shout.—The fate of the young lady who followed Captain Dawson to the scaffold, has been pathetically commemorated after the following manner:

She follow'd him, prepared to view
 The terrible behests of law;
 And the last scene of Jemmy's woes
 With calm and steadfast eye she saw.
 Distorted was that blooming face,
 Which she had fondly lov'd so long;
 And stifled was that tuneful breath,
 Which in her praise had sweetly sung;
 And sever'd was that beauteous neck,
 Round which her arms had fondly clos'd;
 And mangled was that beauteous breast,
 On which her love-sick head repos'd;
 And ravish'd was that constant heart,
 She did to every heart prefer;
 For, though it could its king forget,
 'Twas true and loyal still to her.
 Amid these unrelenting flames
 She bore this constant heart to see;
 But when 'twas mouldered into dust,
 "Now—now," she cry'd, "I follow thee!"
 "My death, my death alone can show
 "The pure and lasting love I bore:
 "Accept, O Heaven! of woes like ours,
 "And let us, let us weep no more!"
 The dismal scene was o'er and past,
 The lover's mournful hearse retir'd;
 The maid threw back her languid head,
 And, sighing forth his name, expir'd.

The remains of the Manchester sufferers having been carried to the prison, it was intended that the heads of Townley and some of his companions in arms should be set up over some public gate of the metropolis. But, at the intercession of friends, this part of the Colonel's sentence was remitted; an undertaker at Pancras being allowed to take charge of his corpse, by whom it

was interred. Temple-bar was therefore distinguished by the exposure of only one head, namely Captain Fletcher's.

The heads of Thomas Syddall and Thomas Theodorus Deacon were ordered to be sent to Manchester, where they were fixed upon spikes, and planted on the top of the public Exchange of the town. And, in order to obviate the new disaffection which was anticipated, two troops of Bland's Dragoons were quartered upon the inhabitants.

Dr Deacon was one of the first who came to gaze upon the head of his son. He fixed his eyes upon it steadfastly, and, with the patriotic feelings of an ancient Roman, suppressed all parental emotions of depression, glorying that he had a son who had died the death of a martyr. He then took off his hat to both the heads before him, in reverence to the cause for which the sufferers had bled. This affecting act was imitated by those with whom he was surrounded, who felt as he did; and afterwards the Jacobites never passed the heads without repeating the obeisance.

The incident was noticed in a vulgar manner, by a writer in the Whig Oracle of Manchester, published by Mr Whitworth, under the title of "The Manchester Magazine." At the same time, spies were planted to observe the Doctor's conduct on every occasion when he passed the Exchange, of which regular bulletins were issued. This was the occasion of the Jacobites selecting Mrs Adams's Chester Courant as the vehicle, whereby they were enabled to inflict castigating retorts upon their assailants. One of these was as follows :—

*Receipt for one that hath the spleen too big,
Or sourish blood that turneth all to whig.*

Take a Non-juror, put him in the news;
Whate'er he does, or says, or thinks, abuse:
Look, gesture, motion, construe all to crime;—
Small treason serves if you but nick the time.
His very virtues, adding what suffices
Of rancid spight, shall all appear as vices.
Hint he's a priest, a jesuit in disguise,
Or any nonsense else, or any lies.
Somewhat, howe'er put to't, for somewhat say,
Get it right spelt, and publish it away.
The stupid paragraph let Bavius stamp,
And Curlo give it his authentic stamp.

It was also properly asked, in some other lines written upon the same occasion,—

If putting off the hat demand a scoff,
What does humanity and brains put off?

But the annoyance of the whigs at the respect which was paid to the rebel heads of Manchester was not confined to Manchester. In the General Evening Post published at London, a speech was made for the ghost of Thomas Deacon, wherein, after having been idly made to give some advice to his friends to repent of their jacobitism, and not to attempt to take down his head, he concluded with saying, that he was departing to sulphureous flames. This most unfeeling and wicked effusion soon called down the reply of an enlightened whig of Manchester, who was

heartily ashamed of the conduct of his partizans. "Now," said he, "though I detest rebellion as much as these zealots pretend to do, and cannot in the least condemn the just severity of the law upon those who have voluntarily incurred its known penalties, yet I don't see with what consistency, we advocates for moderation, can talk in this strain, and by a supplemental cruelty, add eternal to temporal punishments. The rule and measure of that is the law, and no private person has a right to go further; and, I will be bold to say, that no one can fix a man in hell so peremptorily, as this speech-maker does, without really wishing him there; the very thought of which makes ones blood run cold. What is tyranny and arbitrary power which we so loudly and justly (I wish I could add sincerely) declaim against but exercising a jurisdiction where there is no right to do it? And this way of going on, I am sure, is doing so with a vengeance."—"Besides, it seems very odd that at a time when we are so alarmed at popery we should run into one of its worst errors,—I mean that uncharitable damning of all that differs from us;—for really I can see no difference betwixt this sulphureous whig and the Romish priest, but only that the one curses by bell, book, and candle, and the other without any ceremony at all."

Besides these splenetic effusions, which met with a ready retort, it was urged, with the view of inflaming the populace, that in taking off the hat to the rebel heads an absolute devotion was intended, like that which was paid by Papists to the relics of martyrs; and, accordingly, Mr Owen, a dissenting minister of Rochdale, who was less the Ajax than the Thersites of the whigs, observed, "'Tis one of my principles that showing religious honours to rebel skulls, as empty now they are fixed on the Exchange as they were when fixed on the shoulders that once wore them, is false worship in the Christian sense, but true Non-juring and Jacobite devotion." And in accordance with these vulgar sentiments, such other epithets during the course of the contention were applied to the heads, as "rebel skull divinities;" "the Gods spiked upon the Exchange;" or, "Tyburn Gods."

This unfeeling mode of warfare completely failed in its effect; it being admitted on all sides, that Jacobite, Nonjuring, and even (as it was added) Popish principles were making a greater progress than ever. To oppose this new tide which had set in, the whigs of the Church of England and the dissenters considered their interests as united, which caused their opponents to stigmatize them alike, to the great annoyance of the former, under the common name of *The Rump*, for which the following reason was assigned: That as the Presbyterians were generally selected to conduct the attacks of the whigs,—the whigs could never move, but, like crabs, with the rump foremost. The spirit which thus prevailed is shown in an imaginary dialogue, entitled, "Manchester Politics" between a Mr Trewblew and a Mr Whiglove, in which the former is made to describe his character after the following manner: "He learned to cry, *DOWN WITH THE RUMP*" manfully; to drink *CHURCH AND KING* as oft as he dined; to hate all whigs and Presbyterians cordially; to believe all clergy, but whig parsons, God's vicars upon earth. To a Church of England whig, he says, that *Down with a Rump* means no more than *Down with the Presbyterians*; to a Presbyterian he says it means only *Down with the Republicans*. But his real meaning it was not safe to tell till times change."—In short, the annoyance of the whigs at this stigma so increased, that their tormenting opponents even adopted, as their motto, the lines from Martial,—"*Rumpatur quisquis rumpitur invidia.*"

But these sentiments were not confined to the higher order of Jacobites, being diffused among the vulgar. "At present," says a whig writer in Whitworth's Magazine, "this town is but a

rough place. *Down with the rump*,—*Down with the Hanoverians*,—*Down with the Presbyterians*,—*Down with the King*, are so familiar to us that we expect them as soon as daylight is over, though some have been so impudent as to shout them in open day.”—“That the sober as well as the drunken,” says another writer, “have been guilty of this practice, we had a most indecent instance, among many others, in one of Mr C——’s senior scholars, who about two Sundays ago affronted a lady at the close of the service of the church, with a *Down with the rump* more than once. But this is very pardonable in the scholar, since that was a health at his master’s table.”

These exclamations were so commonly productive of riot, as to call for the interference of the military, who, in the employment of suppressing them, appear to have too often acted with an unnecessary and even unlawful severity. “These gentlemen,” said a tory correspondent of the *Chester Courant*, “began their operations with apprehending such persons as they either heard themselves, or were informed, had used the phrase *Down with the rump*, not only in the street near the guard, but also in the most distant parts of the town, nay, even in public houses over a pot of ale; which offenders, after confining them in the guard-house during their pleasure, they carried before a Justice of Peace.—Their method is, when they get hold of any of these *rumping* delinquents, to carry them to the guard; and after insulting them with the formality of a mock trial, to strip them, tie them up, and to whip them in a most severe and unmerciful manner. Some, indeed, have, by the fashionable rhetoric of a bribe, got an abatement in the number of lashes, and others, when cash would reach, have had the favour allowed them to commute their penance wholly by a fine.”

Another source of distraction was the exertion of the justices, to oblige, under severe penalties, persons labouring under the suspicion of Jacobitism, to take oaths to the government, and to abjure popery and the Pretender. For this purpose the magistrates held constant meetings in a room situated in the street, named *The Dangerous Corner*, where they exercised a zealous and officious rigour, which has properly fallen under the chastisement of Doctor Byrom.

The distractions of the town had again fresh fuel given them by another event. The ninth of October 1746 was appointed as a day of thanksgiving for the defeat of the rebellion in the decisive battle of Culloden. A whig clergyman, Mr Nichols, in preaching at one of the churches of the town (*St Ann’s Church*,) then undertook to show, that rebels and traitors, guilty of the most atrocious crimes, and whose lives had been as immoral as their deaths were infamous, had no just claims to the distinctions of Christian martyrdom; and that those who had been enemies to all righteousness, both in a moral and political capacity, could not be said to suffer for righteousness sake.

Divine services being ended, the bells rang, bonfires blazed, and the different trades paraded with the badges and distinctions of their respective professions. In the evening an illumination took place, which, says a whig writer, “was intended to draw out to as great a length as possible, a day so dear to all lovers of the present happy establishment.” But the Jacobite writers give a melancholy account of the disgraceful proceedings of this night. Dr Deacon, after having been obliged to light up candles, complained that his house was notwithstanding attacked, and his windows broken by a furious mob, and unrestrained soldiery; * and in the *Chester Courant* the

* This attack was much misrepresented. It was said that the soldiers were aided and abetted by a certain whig clergy-

following statement was published: "There is amongst us a poor woman, Mrs Syddall, late wife of one of the unhappy persons whose heads have been fixed up here, and at present a distressed widow, deprived of her family's chief support, and burdened with five young children, who, being too much swallowed up in her own private calamity to enter into public rejoicing, or show any marks of joy upon an event, which, though happy to the whole, yet is melancholy and fatal enough, God knows, to her, neglected to light up candles: Upon which a party of soldiers, along with some townsmen, assaulted her house in the most violent and outrageous manner, not only breaking the windows and demolishing the shutters, and the very frames of the sashes, but even threatening to lay it level with the ground, so that she was forced to fly with her children to a neighbour's house, and leave her own to their mercy. The scandal too of this illegal, injurious, and inhuman action was aggravated by its being done within six yards of the principal guard, the centinel walking at the very door without any offer to prevent it, and not forty from the house where the officers and civil magistrates were celebrating the day." This conduct being afterwards contrasted with the service and long prayers which had been used in the morning by the whig clergy, gave rise to the following severe satire:

By the bare letter of the text, a Laick
Might think the times were very Pharisaiick;
Long prayers to Heaven are in the morning pour'd,—
At night, behold, the widow's house devour'd!

One of the sermons which had been delivered in honour of this day, and which was afterwards published, excited some little sensation. It was by the leader of the whig faction, Mr Owen of Rochdale. It was ushered from the press under the following title:—"All is well, or the defeat of the late rebellion, and deliverance from its dreadful consequences,—an exalted and illustrious blessing." This was a most intemperate discourse, and unworthy a Christian pulpit. Reasoning in it upon the hereditary claims of the Pretender, in which the warming-pan theory met with the preacher's warm support, he denounced the rebellion as "one that was fomented by the professed enemies of our liberties, our religion, and our country, and headed not by the son of a Prince, but by the son of a stranger; by the son of one, who, from the best historical evidence we can gather, is as far from having the blood royal in his veins as Heaven is from Hell, or Rome from infallibility."—"It was a rebellion," he added, "nursed by ignorance and superstition, that set up barbarity for its standard, and made dreadful havock of those birthrights it pretended to assert and vindicate;—a most horrid and unnatural rebellion indeed."

As this sermon excited at the time much interest, some few other extracts from it may be given.

"Such has been the mildness of our present sovereign's administration," said Mr Owen, "that we have had no instance of any state executions, no scaffold stained with blood during a reign of nineteen years;—a case not to be paralleled in any one reign since the conquest, which is near seven hundred years ago. But now our wounded country calls aloud upon authority to revenge

man. But it would appear that this was so far from being the case, that the clergyman thus accused had been himself ill treated for interfering to restrain this wanton outrage. The true account is stated to be as follows:—"A neighbouring clergyman, in company with a young gentleman, passing casually by when a party of Bland's dragoons were breaking the Doctor's windows, civilly expostulated with them about the injustice of committing this outrage when candles were lighted; upon which eight or ten of them drew their swords, and struck him and his companion more than once."

her injuries, and to cut off her rebel sons that are unworthy to share in her blessings. The sword of judgment has been lifted up ; may it never return to the scabbard till it has not only lopped off the branches, but cut up the very roots of rebellion. Under our present circumstances clemency towards individuals would be cruelty towards the public, and injustice to our country.”—Mr Owen then condemned the promoters of the rebellion as consisting of many who had owed their lives and fortunes to the government they were intending to subvert. “ Many were attainted fugitives, many younger branches of families bred up in idleness, who, for want of a better business, had made a trade of rebellion ; while others consisted of men who advocated the principles of passive obedience and absolute submission, and that kings had a divine indefeasible right to invade men’s properties, rule their consciences, ravish their daughters, or cut our throats.”—He denounced the Scottish rebels as “ a ruffian rabble ; wild mountaineers, as ignorant and more savage than the beasts of prey which once inhabited their country ; persons that lived upon robbery and plunder, and, were the thing practicable, would have been more likely to have stolen kingdoms than to have conquered and subdued them.” The proselytes to the Scottish army he stigmatized as men whose principles were as desperate as their fortunes ; bankrupts in honesty, bankrupts in business and understanding. “ On the worshipping of the hero gods of the Manchester Exchange,” (to use the preacher’s own language,) he remarked, “ that as hypocrisy transforms the Prince of darkness into an angel of light, so rebellion transforms myrmidons into martyrs, and the scorn of earth into the glory of Heaven.” He demanded, in a low personality levelled at Dr Deacon, “ If the licensed dispensers of poison, that lived upon death, did not expect to have been preferred in the way of their own profession, and to have been nobly rewarded for murdering heretics ?” He assured his congregation, that if the rebellion had succeeded, private families would have been rifled, thousands would have been massacred, bishops would have been brought to the stake, and our religion to the scaffold. He next praised the victory they were celebrating as so complete, that Culloden for the future would rival, if not eclipse, the glories of Blenheim ; and that it would make the obscure heath it was fought on for ever shine in our annals. “ Nay,” he added, “ excepting the glorious battle of Agincourt, in the reign of Henry the Fifth, ’tis a question, whether it is to be paralleled by any other in British history.”—Lastly, he recommended an union among Protestants, and “ a blessing to God and the illustrious hero who was the instrument by which he wrought the victory, that the name of William might once more be a scourge to France, and to tyranny, and to all their secret and open abettors.”

This sermon, as well as that of Mr Nichols, became highly popular among the whigs, but was regarded with most ineffable contempt by the Jacobites, one of whom took the trouble of making a humorous travestie of the discourse of the Church of England whig, while Owen’s harangue, for the coarse epithet applied in it to the obeisance which was paid to the heads of Deacon and Syddall, received from Dr Byrom the following just chastisement :—

Leave to the low-bred Owens of the age,
Sense to belye and loyalty to rage ;
Wit to make treason of each cry and chat,
And eyes to see false worship in a hat ;
Wisdom and love to construe heart and mien,
By the new gospel of a magazine.

But quitting for a time the commotions which long continued to prevail in Manchester, it may be proper to glance at the fate of some other individuals of the late Manchester regiment.

The trials of the Manchester and Scottish rebels imprisoned at Carlisle began on the twelfth of August. The common prisoners were about three hundred and seventy, who were ordered to cast lots for every twentieth man to be tried, as a sort of vicesimation. Those upon whom the lot did not fall, had the choice of transportation instead of the hazard of a trial. Some, however, refused to draw lots, and these were arraigned. The grand jury found twenty-nine bills against the Manchester rebels, and twenty-eight against those of Scotland.

The Reverend Thomas Cappock, priest, and afterwards quarter-master of Colonel Townley's regiment, was excluded from any indulgence. He appeared on his trial in his gown and cassock. After sentence of death had been passed upon him, he meditated his escape, but was unfortunately detected.* He was executed along with some Scottish officers at Harrowby Gallows, near Carlisle, on the 18th of October 1746. The brother of Cappock was pardoned.

For the sole reason that Cappock was a priest, he seems to have been the butt against whom all the low wit and ribaldry of the opposite party was levelled. Even before the unfortunate man suffered the last sentence of the law, an infamous lampoon, in the form of a pamphlet, was printed, and afterwards circulated in every part of the kingdom with the following title: "The Genuine Dying Speech of the Reverend Parson Cappock, pretended Bishop of Carlisle, who was drawn, hanged, and quartered there, October 18, 1746, for High Treason and Rebellion; containing an account of his education, his method of obtaining Orders, the motives of his going into the Rebellion, and the Conduct of some of his Brethren, with many other curious particulars. Published by Parson Cappock's order, for the satisfaction of the Public.—Carlisle, October 16, 1746. The following account of my life, and which I thought proper to have published, in my last and dying words, I order Thomas Harris to print, and that he may publish it with all expedition: Thomas Cappock.'" This publication, however, was neither printed by the authority of Mr Harris, nor at Carlisle, but was clandestinely got up at Manchester.

Together with this lampoon, another in a broadside was distributed, not improbably written by Owen, under the title of, "The Last Will and Testimony of Bishop Cappock," &c. &c. "Or a Collection of Curious and Religious Effects, with their value, which are to be disposed of to his friends in England, the copy of which was found in his cap some time after his execution." To show the character of this paper, a very short abstract is sufficient: "*Imprimis*, a piece of Adam's fig-leaf apron, with an apple of the tree of knowledge of good and evil, valued at L. 330,000:—*Item*, a board of the ark, a feather of Noah's dove, a grain of Lot's wife taken from the pillar of salt, and the piper that saluted Lyass Beatus, valued at L. 7000."—Most of these items are too indecent to be quoted; the last of them only may be given: "*Item*, a drop of the blessed Virgin's milk which she gave St Biasio when he thirsted in the wilderness; one of St

* The following account of Cappock's attempt to escape appeared in print:—After sentence of death was passed upon him, he, with six other prisoners in the castle of Carlisle, sawed off their irons (September 27) with an instrument prepared by a new method. They laid a silk handkerchief single over the mouth of a drinking glass, and tied it hard at the bottom, striking the edge of a case knife on the brim of the glass, (thus covered to prevent noise) till it became a saw. With these knives they cut their irons, and when the teeth were blunted they had recourse to the glass to renew them. It is added by the same writer, (on the authority of Dr Whitaker de Motu) "that a knife will not cut a handkerchief when struck upon it after this manner."

Peter's hairs ; a beautiful map of the moon, with another map of the young Pretender's pretended dominions there ; as also a Highland target and broadsword of inestimable value, consecrated by the Pope himself, in a full consistory of Cardinals, valued at L. 100,000."

But besides Cappock, who fell a victim to the sanguinary spirit of these times, the same fate awaited others of his Manchester companions in arms who had been left in charge of the city of Carlisle. In Penrith three sergeants, Philip Harvey, John Roebottom, and Valentine Holt, were brought to the scaffold ; the two last were Roman Catholics. At York, William Hunter, whose rank is not stated, was tried and executed. At Brampton, Peter Taylor, who had escaped from Carlisle, but was retaken at Penrith, suffered the sentence of the law. Most of the other soldiers were transported to the colonies. Few were pardoned.

In London, William Bradshaw, late Lieutenant of the Manchester Regiment, who, in following Prince Charles to Culloden, had been made prisoner, was, on the 28th of November 1746, executed at Kennington, along with some Scottish officers.

The sorrow which the intelligence of these executions gave to the Jacobites of Manchester was in some degree alleviated by the news that Prince Charles had succeeded in his escape to France. In their exhilaration they meditated an attack upon the Exchange, for the purpose of carrying away the exposed heads, which was the cause of some additional soldiers taking a forced march into the town to quell this audacious spirit.

But the government was not still content with the numerous executions which had taken place of the Manchester insurgents. On the 14th of April 1747, Mr Fowden, late constable of Manchester, and Mr Ogden Junior, were tried at the Assizes of Lancaster on the charge of High Treason, for aiding and abetting the cause of the rebels. But evidence was brought forward to show, that in every instance of which they were accused, they had acted under compulsion. To the great satisfaction, therefore, of the Jacobites, the jury pronounced an honourable acquittal.

The sanguinary disposition of the British government being in this instance considered as for the first time foiled, it was determined by the Jacobites that Mr Fowden should have triumphal honours given him upon his return to his native town. This led to some little disturbance, as the following narrative shows : " On the 16th instant," says a correspondent of Mrs Adams of Chester, " Mr Fowden, one of our late constables, after being honourably acquitted upon his trial at Lancaster, returned home. As the town considered this gentleman in some sort as one of their representatives, and looked upon the clear proof of his innocence as a full vindication of itself against the many false aspersions lately cast upon it, a considerable number of the principal inhabitants went out on horseback to meet and congratulate him upon the occasion. He proceeded through the town amidst the acclamations of the people, rejoicing to see their old neighbour released from his long confinement, and proved a loyal and faithful subject to his Majesty." The letter then proceeded to state, that, " consistently with such a commendable joy, there was not any violation of the public peace, or the least affront offered to any private person. Yet, notwithstanding this conduct, so prudent and unexceptionable, a little before Mr Fowden came to his house, a gentleman of the army, through what motive, or with what intention, let the world judge from the circumstances, met him and his friends in the street, drew his sword upon them, and, with some military rhetoric, which I shall not repeat, told them they should go no further. An

insult of this nature, upon so many gentlemen, on such an occasion, might, in all human probability, have occasioned great disorder ; but a person in the crowd stepping up to the officer, and disarming him, the scuffle was very happily ended without any further hurry ; and the damage, as far as I can learn, was only the loss of a hat and a broken sword."

After the triumph which the tories had gained in Mr Fowden's acquittal, a new impulse was given to the spirit of Jacobitism. On the ensuing 29th of May, they took more than common pains to adorn their persons and houses so thickly with oak, as to almost convert the town into a wood, and themselves into the Sylvan Gods and Dryades of it ; the streets at the same time resounding with the old song,—

The twenty-ninth of May
Was sure a happy day,
When the King enjoy'd his own again.

This conduct was not lost on the whig mobs and soldiers, who committed, in consequence, many outrages, which Dr Byrom has reprehended after the following manner :—" One may appeal to all that share in civil or military rule, whether a peasant or a soldier, or a knot of them together getting drunk, and *disoaking* hats, stays, &c. and beating even women in the streets, contributes any thing to the honour of government, or the keeping peace, or renders the practitioners of this dissolute merriment any whit the more submissive to their respective commanders."

Another occasion, when the spirits of the Manchester Jacobites felt exhilarated, was the 10th of June, the birth day of James the Third. " This being the Pretender's birth-day," says a tory, " or as a lawn-robed caster of his nativity, you know, has double jappanned it, ' *the Pretender's pretended birth-day*,' the same was celebrated here in a more extraordinary manner than one has hitherto observed. Several companies of volunteers, resolving to perpetuate the remembrance of so remarkable an era, have been marching in procession through the streets from morning to evening ; and, in order to suppress some mobs and tumults upon the occasion, have taken the most likely method first to raise them ; for without this necessary precaution there would have been no appearance of their being suppressed."—On this day the whig patriots, who distinguished themselves by the orange knots which they wore, are charged with having taken up men, and beaten women, for the ribbonds and white roses which they wore. The rencounter of an officer, who, in a most unmanly manner, attacked a female for her Jacobite loyalty, has been described by Dr Byrom, in a humorous narrative, which concludes with the following moral :—

He that of roses robs a wench,
Will ne'er pluck laurels from the French.

But, independently of the Jacobite holydays, the tories, on every common occasion, boldly appeared in the streets decked out in the Prince's livery, with plaid waistcoats ; the ladies imitating them by wearing gowns of the same Scottish hue and texture, while every pincushion showed the initials of P. C.* The whigs, who had long hesitated whether to tolerate such a dis-

* " As to Jacobitism," says a whig, " we have it industriously propagated in various shapes ; even in our dress, our manufacture, and what not ? Many a pretty girl has been taught to read, GOD BLESS PRINCE CHARLES upon her pincushion, before she can say her Catechism. And how common is it to meet with apprentices, and other pretty youths, strutting in plaid, and proudly fancying themselves in the Prince's livery ?"

play or not, now meditated to put the whole dress and manners of the town under the cognizance of a strict police. This gave rise to some humorous recommendations to the magistrates from Dr Byrom, under the feigned name of Zelotes Thoroughstitch. "I propose," said he, "that a select committee be appointed; one-half of which shall be Protestant dissenters, whose attachment to the government no one can doubt of; the rest, such well-affected members of the Church of England as have given undeniable proofs of an honest zeal, by their regular attendance at bonfires, prosecution of Down with the Rumpers, &c. These shall at stated times meet at the long-room, or any other proper place, and examine into the political opinions of all within the parish; and punish, in a summary way, by fine, imprisonment, banishment, or extirpation, as the degree of detected Jacobitism shall appear more or less heinous. But, as the little regard for an oath in this perverse generation may often render this mode ineffectual, I would have them further empowered to determine of characters by circumstances which, as the law stands at present, are not criminal, namely, dress, looks, company, &c. How absurd is it that words should be made penal, and these things, which are every whit as expressive, be left unrestrained. If treason is published, what is the difference as to the government, whether it be done by words, looks, dress, or any other method? The present mischiefs remedied, to prevent future ones, it would, I humbly conceive, be expedient, that, subordinate to this grand junto, several inferior ones be appointed to preside over, and regulate our manufacture, dress, and assembly, which have manifestly contributed to the contribution of Jacobitism amongst us.

"The manufacture committee shall, from time to time, visit our warehouses, inspect the goods, and severely punish such persons as shall be found to have any which emblematically favour Popery or the Pretender; such are your plaided chequered gowns, &c. which virtually imply the wearer's approbation of the Scotch Rebellion and the Church of Rome, of which this cross-work is a known type or figure. As for your pincushion-makers, I think they should be rigorously chastised, and their works publicly burnt, let the pretty misses cry as loud as they will. It is a monstrous shame that such an ancient necessary appendage to the ladies' toilets should be thus jacobitised, and transformed from its primitive use and simplicity into a variegated tool of faction and sedition.

"We would recommend it to the guardians and regulators of our dress, amongst whom I think some well-affected ladies should be admitted, to attend all public meetings at church, assembly, &c.; and to observe strictly, and punish severely, all deviations from decency and loyalty. The arrant Scotch plaid waistcoat, I desire may be animadverted upon with the utmost rigour: To appear in one of those ought to be deemed little less than setting up the Pretender's standard. I am sure it is literally hanging out his colours. I look upon such disaffected doublets, as so many Hercules's shirts, which immediately set the wearers a-madding, and proudly fancying themselves in the Pretender's livery. It may perhaps proceed from their being poisoned by the hands and breath of the rebel weavers of them. Let them, I say, have Hercules's fate, and mount to Heaven in a flame.

"Our assembly supervisors, I should judge, may be best employed in regulating and harmonizing the music. All Scotch tunes I would have banished without exception, notwithstanding the artful insinuations of the Jacobites, that they have a peculiar softness and sweetness. I pro-

test against no instrument but the bagpipe, which must be harsh and grating to every loyal ear ; and I have the more reason to object to this, because I am credibly informed, that one of these has been lately skulking amongst us, and squeaking disaffection and treason, tending to alienate and corrupt the minds of His Majesty's faithful subjects."

As in this satirical remonstrance, a Jacobite wished to imitate the language of a whig, so in the reply which followed, a whig was desirous to imitate the evasion of a tory : " To me," he replied, " it is very obvious that plaid waistcoats, gowns, &c. are chiefly worn at this time by way of encouragement of the loyal city of Glasgow, from which place it is well known that this commodity principally comes. If others cannot see this as clearly as myself, it is no fault of mine. But now we are upon the article of dress,—several looms have been lately employed to furnish garters, watch-strings, &c. with this elegant motto, *God preserve P. C. and down with the Rump*. A man must be blind sure that cannot see that P. C. can only signify the *Protestant Church*, and that *Down with the Rump* has no meaning at all." Lastly, a whig writer wielded his pen in a more direct manner against this game of inuendos. " By this rule," he observed, " a plaid petticoat stands for an encouragement of home manufactures. A pincushion of the same texture,—a fondness for pretty ornaments. An inscription to P. C.—a zeal for the church. An oak-bough,—a love for monarchy. The figure of a Highlander,—a taste for antiquity and the Roman dress. The clamours of a drunken crew,—a proper warmth for pure religion ; with numberless instances of a like nature. Indeed, a plaid embroidered with Fleurs-de-Lis, I have not yet learned the explanation of."

From the foregoing extracts it is evident, that the ladies of Manchester were as enthusiastic Jacobites as their lords ; and as their political influence over the male sex would naturally bear a corresponding proportion to the force of their charms, it could not be looked upon by all loyal and well-affected persons without the most serious alarm. Accordingly, a whig in his indignation addressed the town as follows : " Whence is it that your ladies disarm themselves of that native softness that refines and consecrates all their other attractions, and distinguish themselves by party dress and rage in a nation where there are no slaves by conquest, but such as are theirs, and no chains but those of love and devotion to their charms ? Can it be imagined they would pursue such a course were they properly apprized, that the small-pox itself seldom proves so fatal and unpropitious as the sour and malignant principles of Jacobitism do to a sweet and lovely face."—But this writer was not the only censurer of the conduct of the Manchester ladies. A clergyman of Oxford, Mr Lewis, the rector of Waterstock and Emington, likewise penned a letter of expostulation to them on the impropriety of their political conduct ; upon which an impertinent Jacobite commented in the following strain : " The unwearied labours of our domestic libellers have procured them a foreign auxiliary, and very proper associate in the cause of slander, one Edward Lewis, M. A., Rector of Waterstock and Emington, in Oxfordshire, who has garnished out the coarse nauseated dish of a heavy Fast Sermon, with a Letter of Expostulation to the Ladies of Manchester, upon their late and present behaviour ; and, at the expence of their characters, excited the public curiosity to take some notice of his labours, which otherwise might very possibly have never been inquired after. ' When all is done,' says he, ' it will become, and will be the duty of you fair ladies, and of myself in our private capacities, to study to be quiet, and to do our own business, and to believe, that, if he, the Pretender, had a divine right, God himself

would, in his own good time, order matters so that he should come into the possession of it."— This is certainly very good advice ; and though the ladies cannot perhaps imagine what business Mr Lewis has with them at Manchester, yet if *he* will study to be quiet, and to do *his own* business at Waterstock and Emington, one may answer for *them*, I presume, that they will readily believe as he would have them."

But the whig clergy were not the only enemies whom the Jacobite ladies of Manchester had to encounter. Even military loyalists (*proh pudor !*) conceived that, like Amazons, they were not ignoble objects of warfare. A young officer of Bland's dragoons, thought proper to declare war against the queen of the Manchester assembly, and to threaten her majesty and all her attendant ladies with the penalties of martial law. This circumstance is divertingly related in a letter to Mrs Adams of Chester : " A subaltern having condescended to honour our assembly with his presence, was there most impudently and enormously affronted by a pert young fellow's calling up the 29th of May, a country dance, which it is very well known was made by the disaffected cavaliers at the restoration, on purpose to support the Jacobite cause, and introduce Popery amongst us. This monstrous insult upon a person that was dignified with his Majesty's commission, he resented in a proper manner by an attack upon the fiddlers ; but recollecting, with great presence of mind, that he had not friends enough there at that time to go through with his scheme, he made a prudent retreat, and meditated a deep and honourable revenge, which he executed in the following manner :

" On Thursday night last, October 18, 1747, which is the time that our malignant ladies here have fixed for a weekly dancing-down of our happy establishment, accompanied by another officer, with whom it is supposed he had concerted his plan, and, supported by a party of soldiers, he boldly rushed into the assembly, and traversing the room with an undaunted air, not showing even so much fear as to move his hat to the company, forced his way through a shower of darts which were poured upon him on all sides from the ladies' eyes, quite up to the queen, and, with a generosity peculiar to great minds, that he might spare that effusion of blood which might probably ensue, demanded satisfaction of *HER* for the affront which he had received there the week before. Her majesty, instead of complying with his demand, intimidated, I question not, by such a surprizing instance of consummate valour and intrepidity, like a coward as she was, refused to accept his challenge ; upon which, at a stamp of his foot upon the floor, the signal previously agreed upon, the soldiers whom he had with great judgment posted upon the stairs, thronged in with drums beating and loud shouts of defiance, to express their generous ardour for the approaching encounter."

But besides the ball-room which the spirit of party pervaded, no meetings of conviviality could occur, which its baneful influence did not distract. The drinking of healths, for instance, was a perpetual source of contention. " By Church and King," says the author of the dialogue on Manchester politics, " the tory means a certain King that shall be nameless, and that the clergy may govern both him and England. A whig would either refuse the health, or sneakingly drink King and Church. But the tory explains to the whig that by *Church* he means the Church of England, and as for *the King* there can be but *one*."—In short, the toast of the King, which the Jacobites never refused to pledge, was a fertile cause of dispute whenever the question was asked what individual was implied by the name. The impromptu on such an occasion as this, which was made by Dr Byrom, is well known :

God bless the King ! I mean our faith's defender,
 God bless (no harm in blessing) the Pretender !
 But who Pretender is, or who is King,
 God bless us all, that's quite another thing !

In short, the demon of political discord reigned every where, visiting even the retired cloisters where Chetham had founded a noble study for the philosopher and the divine. " Whence is it," asks a whig, " that that fountain of science, the public library at Manchester, is poisoned with the very dregs of party spirit, equally unfriendly to the spread of knowledge, and to the generous and noble views of the founder ? Whence is it that the shelves groan under the weight of Carte's political romances, and that even Deacon's humble divinity lumber is preserved there, though preserved no where else, whilst Rapin, alas, poor Rapin ! has either been refused admittance within those learned walls, or, if once admitted, has since suffered solemn expulsion ! "

The pulpit of the Collegiate Church was, as we might expect in judging from the political character of the clergy who occupied it, the vehicle where much disaffection was kept alive, while St Ann's Church and the Dissenting Chapel afforded the rostrums from which whiggism was inculcated. This is evident from the admission of a Jacobite in a sort of mock censure which he passes upon his clerical friends of the college. " I shall confine myself at present," says this writer, " to the clergy ; and as in this country place, so remote from the centre of wit and politeness, the people are so old fashioned as to pay great regard to what their teachers say, if I prove them notoriously disaffected, there will need but few arguments to convince the world that the town itself is so. But here I must observe to the reader, that I do not intend to cast the least reflection upon our worthy dissenting ministers and their associates in loyalty, the rector and curates of St Ann's, who are totally free from every article of guilt in the following charge :

" Whenever these gentlemen have been drawn by any public occasion to descant upon principles of government, and the nature of Christian subjection, instead of improving their hearers' understandings with refined systems of modern politics, they scarce ever go further than the rules prescribed in Scripture in their literal and common meanings, which every one knows are too rigid and confined for the generous freedom of the present enlightened generation, and plainly tend to cramp that spirit of independency which is the glory and support of our nation. And sure I am, that if our pulpit demagogues are to be allowed to quote the positive precepts of Peter and Paul, concerning obedience to the higher powers, without those convenient softenings and restrictions, which, to the honour of the present age, our whig divines have so sagaciously discovered to have been the secret sense of the Apostles, the people will be much puzzled to know the difference betwixt resistance and rebellion, and insensibly be led to believe that the very inspired writers themselves were high-flyers. They do, indeed, frequently press obedience to the present government ; but then it is upon the tory topics of the necessity of subordination in all states, the danger of peoples making themselves judges of those mysteries of government which are beyond their knowledge, &c. and not one word from them in behalf of those glorious privileges of human nature, natural liberty, inbred right, &c., upon which the rectitude of our present happy establishment is built ; and I believe I may venture to affirm, that not one of them has ever yet upon any occasion quoted the famous original contract which is so common in every body's hands, and the very palladium and bulwark of the whig scheme.

“ To make their malignancy appear still plainer, let us consider their manner of observing the 30th of January. All those gallant spirits who have thrown the shackles off their minds, as well as the pack-saddles off their backs, 'tis well known pay little regard to it; and accordingly some of our best divines pass it over as an old-fashioned piece of formality, which is only kept up till it can be decently dropped. But our bigot priests here still continue to observe it with the utmost solemnity and devotion, nay, even fast upon it, which, it is plain, can be done with no other design than to revive the old superstitious respect for monarchy, and to infuse into the people a dangerous and disaffected veneration for the persons of Kings.

“ But how shall I find words to express that honest indignation which every freeborn Englishman must feel that has heard their seditious harangues from the rostrum upon this anniversary? Fancying themselves countenanced by the occasion, and justified by the law that appoints it, they have the insolence to stigmatize that brave struggle which was made for liberty about a century ago, with the name of *THE GRAND REBELLION*; leading, by this means, their poor ignorant hearers who are not versed in nice distinctions and splitting of cases, to make parallels and draw inferences of very dangerous tendency, and thereby also casting a manifest slur upon that divine indefeasible right which the people have of correcting naughty and disobedient princes.

“ Nor less provoking is a custom which they have of tagging to their sermons on this jacobite holiday, a fulsome panegyric upon their royal martyr, as they style him. It is not difficult to guess at their view in this at a time, when one, that pretends at least to be of the same family, is putting in his claim to the crown; and all their studied eulogies of Charles the First are introduced merely to insinuate, by falling in with the popular notion of virtue and vices running in a blood, that a certain namesake of his is endowed with the same good qualities.

“ How different from this behaviour is that of our loyal clergy upon the same occasion, who, by giving the true character of that arbitrary king from Ludlow, Oldmixon, and other impartial historians, split the guilt so nicely between him and Cromwell, that their congregations go home only in amaze to know which was the greater villain, but with a profound veneration for those Presbyterian heroes who so bravely stood in the gap against the encroachment of monarchical government?

“ The mentioning of this leads me to another instance of our priestly disaffection. It is, I think, a maxim now uncontroverted amongst all honest sensible men, that the differences amongst us Protestants are of little or no signification, and that the right orthodoxy is at length happily discovered to be only getting as far as we can from the church of Rome; and yet these evil-minded casuists of ours will be now and then leaving the only useful topic, Popery, and animadverting upon what they call the errors of Presbyterians, Quakers, Deists, and other Protestant dissenters, which can only serve to create differences amongst ourselves, and open a breach for the common enemy to rush in at.

“ But to come to something more particular,—let us scrutinize their conduct in the late critical juncture, and herein, I think, we shall discover their most envenomed malice against the government. I can prove by many witnesses that they have several times within the two last years preached up the unseasonable doctrine of universal love, Christian meekness, and forbearance, &c.; in order, no doubt, to damp that gallant spirit of hatred and animosity which had been so effectually raised by some honest ecclesiastical drummers, and is so necessary to a state in all civil combustions; and I believe some people were so deluded by their arguments, as to think that even Jacobites and Highlanders, though enemies, were still their brethren, and united to them by the

common ties of humanity; instead of considering them, with some of our greatest doctors, as so many wolves to be destroyed and extirpated by fire, massacre, or any method whatever."

Such was the character of the Manchester pulpit at this period. It corresponded with the feelings of a considerable portion of the congregation of the Collegiate Church, who continued to distinguish themselves by rising up whenever his Majesty King George was prayed for.

The last feature of this period of Manchester history deserving to be noticed, is the warm debate which was carried on upon the general maxims of kingly government, and upon several contested points of English history. But the controversy was so far to the disadvantage of the whigs, that they were too often obliged to their opponents, whom they charged with advocating Popery and slavery, for more correct notions regarding the true nature and limits of civil liberty than they were able to attain themselves. "Liberty," remarked a tory with great propriety, "is productive of public peace and domestic ease and security: But, alas! her native charms are at present so altered and deformed by the many ridiculous dresses that every pretender will be tricking her up in, that she is scarcely to be known; and I cannot help comparing her to some venerable oak covered over with creeping ivy and other paltry shrubs, which not only hide her beauty, but prey upon her very substance." In another respect, also, the ardent professions of the whigs for liberty appeared worse than ridiculous. They were uttered at the very time when their municipal leaders, whom the tories nicknamed "the rumpish Bashaws," were subjecting the whole town to an inquisitorial police, whereby every sentiment which was uttered, and every common action of life was scrutinized for the purpose of discovering some new offence against the "free government," of which they made an idle boast. This arbitrary conduct exposed them to a well-merited satyr from the pen of Dr Byrom, which was not soon forgotten:

On the Manchester Zealots, who affect the name of Lovers of Liberty.

Balbus, methinks the friends of liberty,
Who preach up freedom, should let all be free.—
—Ay, so think I.—But you mistake the name,
These are not friends, but lovers of that same:
And lovers are, you know, such selfish elves,
They always keep their mistress to themselves.

The historical branch of this controversy was suggested by the events of the civil wars which began under the reign of Charles the First; the Jacobites taking up the old position of their party, that the men who first rose in arms against their King were not only as criminal as those who afterwards brought him to the scaffold, but that they were, in fact, to be identified with them. It would be useless to enter into the merit of this dispute, which was long carried on with much industry and ingenuity. It is sufficient to say, that the whigs accused their opponents of arguing in a circle, and of using some such mode of reasoning as that which they have put into the mouth of Mr Trewblew in the popular dialogue on Manchester Politics: "As the whigs are Presbyterians, so the Presbyterians are whigs, and the whigs are republicans; and it is a republican's principle to murder all kings, and so we have fully made out that the whigs did murder King Charles, and would murder all kings." This very illogical inference, which was often inculcated, compelled the whigs to defend themselves by attempting to prove that the Presbyterians who took up arms against the King never once declared against monarchy, nor abandoned their sove-

reign in his extremity; that their principles were diametrically opposite to republicanism, and were even favourable to the established church, inasmuch as the church of England was inseparably connected with the civil constitution of the country, both of which they had assisted in restoring.* This line of defence, which was chiefly taken up by a writer signing himself A. Z., seems to have produced no other effect upon the minds of the Jacobites. than a most obstinate and incorrigible incredulity. "A. Z.," said Dr Byrom, in the reply which he made,—

"A. Z. presents us kindly with a store
Of three plain truths we never knew before;
And first—the Presbyterians love the church;
Secondly—King they never left i' th' lurch;
Thirdly—they've no republicans among 'um;
Dingum Dongum!
Bless us, old time! how thy historians wrong 'um."

While this controversy was going on, few incidents occurred in the town worthy of notice. A man was pilloried for cursing the Elector of Hanover; and in the month of October 1747, an accidental explosion took place of a barrel of gunpowder, which at first gave much alarm, from being suspected to be a fifth of November affair of the Jesuits, which, said the Jacobites, is the more plausible, "because this gunpowder plot was attempted before the face and under the influence of a sign-post effigy of *Bishop Blaze*; and, secondly, because this magazine of powder had been imported in company with five or six barrels of Scotch or Spanish snuff, having no doubt been sent to such persons as had lately taken so much snuff at all the measures of the government."

Lastly, the Jacobites gave themselves up to much exhilaration; first, for the escape of Prince Charles to France, which was mingled with the hopes that a new descent would be attempted; secondly, for the defeat of the Duke of Cumberland in the taking of Bergen-op-Zoom; and, thirdly, for the return of Mr Clayton, in consequence of the general amnesty which was proclaimed, and for his reinstatement as chaplain of the Collegiate Church, which immediately succeeded after he had ventured to make his appearance. "If you are the loyal people," said an indignant whig, "which you represent yourselves to be, whence happens it that there has been such a flush of joy discovered by your friends. I will not say for the taking of Bergen,—that was a grand affair!—but for a little seditious priest, by virtue of the act of indemnity, escaping that justice which was upon the wing to pursue him? Whence was it that the bells rung on the occasion for days together? Was it not by way of a grateful *Te Deum*, for the great and undeserved deliverance?"

Illustrations of the Third Section of Chapter 25th.

After the general amnesty had passed, and when party feeling was beginning to undergo some

* The exceeding pains (far more than were called for) which the dissenters took during their co-operation with the church of England whigs, to impress upon the minds of their allies that they were friendly to the established church, is a curious feature of these times. A writer in Whitworth's *Manchester Magazine* states the dissenter to be "a friend of our establishment, but entertaining some scruples of conscience which he cannot get over, is easy and satisfied with a toleration, and, experiencing both its mildness and moderation, has given all the assistance in his power to defend and support it."

remission, * a new cause of irritation arose. Dr Deacon gave notice to the town that he was preparing for publication his dissertation on the principles and practice of his true British Christian Church, which, he alleged, was modelled on those of the Universal Church of Christendom, as it subsisted in the fourth century. The resident clergy of the Collegiate Church actively bestirred themselves in soliciting subscriptions for him, and with infinite success.—At length the volume appeared, which, to the amazement of all, contained principles and practices differing little from those of the Church of Rome; and, as the Manchester clergy, for the zeal which they had showed in the author's behalf, became in a manner accountable for them, a great alarm was spread that an attempt was making to undermine the tenets of the Protestant Church of England. As this book consequently excited much commotion, a short abstract of its doctrines may not be unacceptable.

It was entitled, “A full, true, and comprehensive view of Christianity: containing a short historical account of religion from the creation of the world to the fourth century after our Lord Jesus Christ: as also the complete duty of a Christian in relation to faith, practice, worship, and rituals, set forth sincerely, without regard to any modern church, sect, or party, as it is taught in the Holy Scriptures, was delivered by the Apostles, and received by the Universal Church of Christ during the four first centuries. The whole succinctly and fully laid down in two catechisms, &c. &c.”

The first portion of this work contained a view of the Jewish and Christian dispensation.

A second portion of the work, which is the only one of importance to be considered, was doctrinal.—But passing over the Doctor's sentiments on the principles of the Christian Gospel, in many of which he dissented little from those of the Church of England, it is of more importance to describe the distinguishing features of his “True British Catholic Church.” The following is therefore an abstract of his views:—

The church is the assembly of the faithful under one head, namely, Jesus Christ. By the term *Catholic Church* is simply meant an universal church, from its extending to all times from the creation of the world; and by the word *apostolic*, it is implied that the church preserves the doctrines of the Apostles, and that its pastors are the successors of the Apostles. By the communion of saints is denoted the mutual communication of all good things in the church, of which schismatics and infidels cannot partake.

The Christian religion is referable to three virtues, faith, hope, and charity; while its doctrine is divisible into four heads, namely, the creed, the Lord's prayer, the commandments, and the sacraments.

The sacraments of the church, considered as religious oaths, religious acts, or mysteries, are greater or lesser.

The greater sacraments are baptism and the eucharist, which were instituted by Jesus Christ

* The anonymous writer of Manchester Politics has charged the Jacobites of this time with beginning to take the oaths of government, in order to get places under government; reconciling their consciences “that an oath has no sanction but what is just and necessary, and that an oath that has not this sanction cannot bind the conscience.” But this charge is probably nothing more than one of the idle slanders of the day, originating from the circumstance, that Jacobitism was actually losing ground, and that the oaths to government were beginning at this period to be taken.

to apply the merits of his death to us ; and hence it is the greatest blessing of this life to receive these sacraments worthily, as they convey to us grace.

The lesser sacraments are ten, namely, five belonging to baptism, such as exorcism, anointing with oil, the white garment, a taste of milk and honey, and anointing with chrism or ointment ; while the other five are the sign of the cross, the imposition of hands, unction of the sick, holy orders and matrimony.

The Church of Christ enforces the most full submission to its laws, and to all the rubrick and canons of the particular ones of which we may be members, provided that none of them be contrary to Scripture, or the tradition of the ancient and universal church. But besides these general laws there are six particular commands, namely, to abstain from eating blood ; to offer to God our tithes, first fruits and voluntary oblations ; to observe the fasts of the church ; to offer and receive the eucharist at least every holy day, and not to omit it on any of the greater festivals ; to pray standing on all Sundays, and every day between Easter and Pentecost.

[Such being the sacraments and the particular commands of the church assigned to the fourth century, Dr Deacon treated of them in succession. But in the present brief abstract which is given of his system, it will be more convenient, for the sake of intelligibility, to depart from this arrangement.]

It is one of the first laws of the church to abstain from eating blood ; it being a precept of God given to all mankind, when he first permitted them to eat flesh, that they must eat of no animals but such as were killed in such a manner that the blood was naturally poured out ; which law the Holy Ghost again enforced upon Christians by the Apostles.

The church reaps advantage from matrimony by being furnished with subjects to make it last as long as the world. Marriage was instituted by God at the beginning of the world, but it was corrupted by sin, and restored to its purity by Jesus Christ. The union of the husband and wife is the image of the union of Jesus Christ with his church ; and hence St Paul calls matrimony a mystery or sacrament. But though matrimony be a very holy state, yet that of perfect continence is " more excellent." Married persons are divided between God and the world for the care of their families ; virgins and widows are free, so that they may give themselves entirely to God. But perfect continence is a singular grace which is not given to all.

From the sacrament of orders the Church is furnished with public ministers and spiritual fathers ; the effect being, that authority is granted to those who receive orders to execute their several offices in the church, and the grace of the Holy Ghost to enable them to perform their duties in their respective offices. The highest order is of bishops ; the next of priests ; and the third of deacons, who are servants to the bishops and priests in their functions, and who take care of the poor ; being in some churches assisted by sub-deacons. There are also deaconesses, who assist at the baptism of women, and perform some of the like offices among them as the deacons do among the men.

The imposition of hands, which is one of the lesser sacraments, is intended to convey some spiritual privilege or blessing to the particular persons on whom the hands are laid, being practised by the church in her offices, to import that the persons who thus lay on their hands act and bless by Divine authority.

Another of the lesser sacraments is the sign of the cross. The sign of the cross represents and testifies our faith in Christ crucified ; it is a compendious way of praying for the blessed effects

of his death and passion; and it is used by the church in her offices as a proper Christian mark upon many occasions, and upon any common occasion by private Christians.

Praying to saints, angels, pictures, or images, is forbidden.

The Lord's prayer is to be used during all devotions, both public and private. Private prayers are to be offered by all Christians in the morning at six of the clock, and at nine, twelve, and three of the clock, and in the evening: in the morning, to return thanks that the Lord has sent them light, that he has preserved them in the night, and brought on the day: at nine of the clock, because at that hour Jesus Christ received the sentence of condemnation from Pilate; at twelve, because at that hour he was crucified; at three in the afternoon, because at that hour he expired upon the cross; in the evening at six of the clock, to return thanks for the mercies of the day, and that God has given the night for us to rest from our daily labours." When we pray we should turn ourselves to the east in memory of Paradise, whence we have been driven. The summary of all prayers and of the whole Christian doctrine is the sign of the cross, and saying, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen!" We call upon God by saying, *in the name*; by naming the Father, the Son, and the Holy Ghost, we confess the mystery of the Trinity; and by making the sign of the cross with our hand, we express the mystery of our redemption, and, by consequence, that of the incarnation. The posture to be observed in prayer, is standing on all Sundays, and every day between Easter and Pentecost, in remembrance of our Saviour's resurrection, by which we are raised again from our fall, and in token of our joy on that account; but, at other times, we should kneel in remembrance of our fall by sin, and in token of our humiliation on that account.

Baptism, which is one of the greater sacraments, is the washing away of the original sin which came from the sin of Adam, and which has descended to all his race. The individual, therefore, to be baptized, or, if an infant, the godfather or godmother in his name, must promise to renounce the devil and all his works. He must then undergo exorcism, the purport of which is, to drive away the devil and make him give way to the Holy Ghost; which ceremony consists in the priest blowing in the individual's face, signing him with the sign of the cross, and using authoritative words. Secondly, he must be anointed with holy oil, which had its origin in the ancient wrestlers being anointed before they began to fight, and which is a strengthening preparation for baptism, when Christians are to combat with their spiritual enemies. The ceremony of baptism is performed by dipping the person into the water in the name of the Father, and the Son, and the Holy Ghost, three several times; which particular number of times is in reference to the death, the burial, and the resurrection of Christ. When the person is baptized, he is clothed in a white garment, to signify the purity which is bestowed by baptism; and he afterwards receives the kiss of peace as a sign of his being a brother admitted into the church, and a taste of milk of honey, in token of his spiritual infancy, and of his entrance into the true land of promise, the church. The solemn times of baptism are held to be Easter, Easter day and Whitsunday, and any day between Easter and Pentecost. None are allowed to baptize, except in cases of necessity, but bishops and priests. When deacons from necessity baptize, they must use no ceremony except pouring water in the name of the Father, Son, and Holy Ghost. When baptism is concluded, confirmation, or the seal and completion of baptism, must, as soon as possible, take place; that is, every baptized person must be presented to the bishop, who must seal him with the seal of the cross, anoint him with holy chrism or ointment, which signifies the in-

ward unction of the Holy Spirit, lay his hands upon him and pray for the Holy Ghost to descend upon him. And accordingly the Holy Ghost descends upon the person confirmed, enters into him, dwells with him, and becomes the soul of his soul. The ceremony of confirmation is the function of the bishop; yet, in cases of necessity a priest may administer the unction but not lay on hands. Confirmation cannot be repeated more than once.

All Christians should, if possible, attend the public morning and evening service of the church, which is composed of hymns, David's psalms, lessons out of the Old and New Testament, prayers, and intercessions for all the world.

The solemn feasts of the church are greater or lesser. The greater festivals are Easter day, the first Sunday after Easter, Ascension days, Pentecost, or Whitsunday, all Lord's days, and Christmas day. The lesser festivals are all the days between Easter and Pentecost, all Sabbath-days or Saturdays, Monday and Tuesday after Whitsunday, the days of our Saviour's circumcision, the Epiphany, the Purification and Annunciation of the Blessed Virgin, and Saints' days.

The fasts of the church are the greater fasts of Holy Saturday, Good Friday, and the four days before, and the lesser fasts of the stations, namely, all Wednesdays and Fridays, and Lent. The days preceding Good Friday and Holy Saturday should be observed with fasting till evening, or at least till three of the clock in the afternoon, and then abstaining from flesh and wine, or any strong liquor. Good Friday should either be observed with total fasting till evening, or at least, with only eating a little of the most ordinary food. But Holy Saturday, in memory of our Saviour lying on that day dead in the grave, should be observed with total fasting, eating nothing till day break on Easter day. With regard to the lesser fasts they should be observed with fasting until three of the clock in the afternoon.

One of the great sacraments is the eucharist, which must be performed by none but a bishop or priest, and after the following manner:—The bishop or priest, after giving God thanks for all his benefits and mercies, must recite how and why Jesus Christ instituted this sacrament, and do as our Saviour did by breaking the bread; which broken bread signifies the dead body of Christ pierced upon the cross. He must next take into his hands a cup of wine and water, which represents the blood and water that flowed from the dead body of Christ upon the cross, repeating over the bread and the cup, "This is my body,—This my blood;" the effect of these words being, that by them the bread and the cup are made authoritative representatives or symbols of Christ's crucified body and effused blood, and, as a consequence of that privilege, are in a capacity of being offered up to God as the great Christian sacrifice, which is to be done immediately after the priest makes the solemn oblation of them; which oblation is the highest and most proper act of Christian worship, being accepted by God and returned to us again to feast upon, that we may thereby partake of all the benefits of our Saviour's death and passion. Such benefits the bread and cup become capable of conferring upon us, first, by the priest's praying to God the Father to send the Holy Spirit upon them; the effect of which is, that the bread and cup are thereby made the spiritual life—giving body and blood of Christ both in virtue and in power. The priest afterwards continues his prayer in behalf of the whole world. After consecration, the bread and mixed wine are made the sacramental, not the natural body and blood of Christ, being at one and the same time bread and wine by nature and in themselves, but the body and blood of Christ in mystery and signification, power and effect. It is necessary to receive the eucharist often, because it is our spiritual nourishment; nor ought infants to be excluded from its benefits, because

our Saviour's command is universal.—And thus, while baptism regenerates infants, and confirmation conveys the Holy Spirit into them, the eucharist is necessary to continue this divine spirit in them, to make them one body with Christ, and to render their bodies incorruptible by a principle of life which shall raise them at the last day to a blessed immortality. Lastly, the eucharist conveys to those who receive it worthily all the benefits of Christ's death, and not to receive it unworthily, we must distinguish it from common food, and approach it with most solemn dispositions after a sincere and hearty repentance.

If the eucharist cannot be offered and received every holyday, it should at least be performed on all the greater festivals, that is, every Lord's day, Ascension day, and Christmas day.

After the celebration of the eucharist, a love-feast takes place in the church, which is a common entertainment or feast of charity, being a liberal collation of the rich to feed the poor; the expence being defrayed out of the voluntary oblations offered at the eucharist. It is in imitation of the first Christians at Jerusalem having all things in common. The rich must put themselves in it entirely upon a level with the poor; the effect being, that the poor are comforted, while the rich reap the fruits of their benevolence.

The communion of saints extends to the other world; the church upon earth and the church in Paradise communicating together by mutually praying for each other. We do not need to apply to the saints in Hades for their prayers, because they know our dangerous condition here, and their charity wants not to be desired to recommend us to God. We pray for them because their state is imperfect, and therefore capable of improvement, and because they are to be judged at the last day.

The power of forgiving sins cannot be procured out of the Catholic Church. It was obtained only by Jesus Christ, from whom it descended to the Apostles, and thence to bishops and priests. Pardon for original sin, or for all actual sins committed before baptism, is obtained by baptism. But the pardon of actual sins committed after baptism is to be obtained by the sacrament of the eucharist, upon the condition of true repentance.

Repentance, which is an entire change of mind from every thing that is bad to every thing that is good, consists of self-examination, contrition, confession, and penance. In cases of private repentance, when all such ways have been resorted to in order to show the reality of our inward sorrow, such as weeping, mourning, watching, and mortifications of all sorts, particularly fasting and prayer, the giving of alms must be added, which must be measured out according to our circumstances; the least which we give being as much as we save by fasting. For this purpose a penitential office is open two days a-week, namely, Wednesdays and Fridays.

But if a Christian has been guilty of any great and deliberate sin, he must submit to the public discipline of the church, which exercises the power of depriving Christians of all the benefits and privileges of baptism by turning them out of the society and communion of the church by the lesser or greater excommunication; the effect of the lesser being, that Christians are thereby excluded from the participation of the eucharist and the prayers of the faithful, though they may still come to the church to hear the psalms, lessons, sermon and prayers for the catechumens and penitents: while that of the greater, which is inflicted on none but the obstinate and refractory, is, that persons are thereby totally expelled from the church, and separated from all communion in holy offices with her; after which all Christians are to shun and avoid them in common conversation, and, if they die in this condition, no memorial is allowed to be made of them after their death.

The restoration to the communion is to be procured first by petition, when the bishop, or the priest commissioned by him, may grant him penance by the imposition of hands. The penitent must then be placed among the faithful at church ; he must pray kneeling in the festivals at the time when the faithful pray standing ; he must abstain from all the innocent diversions of life ; he must be more than ordinary earnest, diligent, and sorrowful, in which case the bishop has it in his power to grant him an indulgence, which is a shortening the time of his penance, or a relaxation of some of the penitential exercises.

When the penitent has performed his penance, he must receive from the bishop, or priest commissioned by him, the great benefit of absolution, which is a solemn prayer for pardon, attended with imposition of hands. The penitent is then loosened from his bonds, and, being reconciled to the church, is placed again among the faithful, and immediately admitted to the eucharist.

The Viaticum is the eucharist given to sick persons in danger of death. The unction of the sick with oil is joined with the prayers of the priest for the sick ; the design of it being to render those prayers effectual which are put up for his recovery, for the forgiveness of his sins, and for spiritual strength against the devil. Now, anointing with oil is a proper representation of recovery, because it is the custom to apply oil to persons, in order to give them strength or recover their health ; and it is a proper representation of forgiveness and spiritual strength, because, as the outward unctions of the church are emblems of the inward unction of the Holy Ghost, it is by his Grace alone that we are qualified for pardon, and enabled to withstand the wicked one. This sacred rite is performed by the priest anointing the sick person on the forehead with oil blessed by the bishop ; by signing him with the sign of the cross, and by saying over him a prayer for the blessings above-mentioned.

Lastly, in token of our acknowledgment that all our substance comes from God, we are required to offer to him the tithe or tenth part of our income, which is in fact not our own, God having appropriated it to himself. Also, from decency and gratitude, we must offer to God the first fruits of all our increase, as well as something out of our own free will, the more and the oftener the better, but always at the eucharist, because the eucharist itself is a free offering and is provided out of the oblations of the people. The medium of this offering of tithes, first fruits, and oblations, is to God's representatives, his priests, the disposal of which is at the discretion of the bishop, who, as Christ's vicar in his diocese, is to destine it to the support of the church, the maintenance of the clergy, and the relief of the poor.

Such was the True Catholic Church of Dr Deacon, the principles of which the Manchester clergy had assuredly assisted in countenancing, by the interest which they made to procure subscribers to a work, of which seven hundred copies were speedily sold. It was in vain that an excuse was made, that this patronage was merely induced by a respect for the Doctor and his Jacobite principles, as long as some of the ceremonial absurdities of his church, such as bowing to the east and making the sign of the cross, were mingled with the sedate services of the Church of England. Their rehearsal naturally caused smiles and whispers, which irreverence was indignantly noticed by the chaplain, Mr Shrigley, and the names of two gentlemen were accordingly presented, namely, those of Dr Hopwood and Mr John Howarth.

The sensation excited by the introduction into the church of such pious superfluities, notwithstanding a Catholic ballad was published in its defence, was great. The Manchester Clergy had

before been censured for their strong intimacy with Dr Deacon, having, it is supposed, assisted him in composing his liturgy, and now they were accused of having ulterior designs in view obnoxious to the establishment of a Protestant Church. "As the lion," said one writer, "sends out his jackall, so are our clergy, by the Doctor's book, trying how the game will lie."

It does not, however, appear that the actual hearers of Dr Deacon ever amounted to the quantity ascribed to them, yet still they had much increased. "He has inveigled such numbers of your parishioners," says the writer of a remonstrance to the clergy of the College, "that, not able to do the business himself, he has ordained a queer dog of a barber, a disbanded soldier of the Pretender, who enlisted as a volunteer for him in the late rebellion, and sent for some young fellow from London to join him in his pseudo-ministry." Another author, however, made a different statement. He reported, that "at Dr Deacon's schism shop in Fennel Street, where he vended his spiritual packets, and practised his spiritual quackery on Sundays, and where Tom Padmore was his understrapper, his congregation did not consist of above a few scores of old women;" while a third account stated, that if the Doctor's actual congregation was few, the influence of his principles was less to be detected in the open proselytes which he had made, than in the assent which was given to them by persons who still continued to attend the Collegiate Church, where they might have the opportunity of witnessing some of his superstitious fopperies being actually put in practice. The effect ascribed to Deaconism has been illustrated in a dialogue professing to be by Mr Whiglove and a Mr Trewblew, wherein the latter was made to confess as follows: "I am not a Protestant, I disdain the name. *Christian is my name, and Catholic my surname*: * I am neither Papist, Presbyterian, Lutheran, nor low churchman; but I am of the pure Church of England as it stands in her liturgies, and would have her discipline kept up as in the four first centuries."—"What, Sir, are you a Deaconist?"—"A Deaconist—no—I can't say—quite—a Deaconist—neither,—but I think Dr Deacon a very worthy, religious, pious man; and I think if we took in some, or indeed most part of his alterations in principles, discipline, and practice, it would not be amiss; and I dare say, the staunchest of the clergy of the Church of England would be of my mind."

But the clergy of the College at this time underwent another charge. It was alleged that a discovery had been made, during the examination of the papers of one of the fellows who died about this time, that he and his associates of the Collegiate Church, in conjunction with Dr Deacon, had, in the year 1745, been entering into a correspondence with the Pope, craving that the principles set forth in Dr Deacon's True British Catholic Church of the Fourth Century might entitle them to be considered as communicants of the Church of Rome.

Regarding the circumstances connected with this discovery, we have little more information than is conveyed by the hints which were thrown out during the warm controversy which took place on the subject. One pamphleteer remarked, that "Dr Deacon lodged his papers with a certain fellow, Kettle,† which fellow being touched or so at a certain disappointment, (the Rebellion not succeeding) went to his own country and died." While another has recorded the reply of the Pope, which was to the effect, that "His Holiness was very sensible of the sufferings and

* This was the expression used by Dr Deacon in a controversy which he had with Dr Middleton, and for which he was much bantered.

† By this bad pun, it is presumed that *Mr Cattel*, the late fellow, was here alluded to.

distresses of his Manchester friends, was well pleased with the zeal and services of the Manchester Clergy, but could by no means admit of a schism in the church."

The evidence upon which this charge rests has been explained in the preceding chapter.—But, as it is possible more particulars may be demanded by those who may think the charge of greater importance than is assigned to it in the present pages, a few of these may be added.

It has been stated in a quotation which has been given in the text, that Mr Owen was the first who made the accusation public.

In a subsequent publication by the same person, entitled, "Dr Deacon tried before his own tribunal," published in the year 1748, the charge is repeated in the following words:—"But perhaps, like the letter wrote by Father Obrien, the Pope's legate, to some of the Manchester clergy, 'tis prudent to publish it only to a few select friends!"

To this accusation it would seem that some reply was given,* which appears, however, to have been deemed so unsatisfactory, that, in a pamphlet published June 11, 1748, entitled, "A Letter to the Reverend the Clergy of the Collegiate Church of Manchester, &c. &c., by a believer in the doctrines of the Church of England," the accusation is thus renewed:—"Reasonable men," says this writer, "will conclude something is in the wind more than common, and that those clergymen who do not encourage the Doctor [Dr Deacon] are not without their secret views. What those are must be left to time to discover, though I hope, gentlemen, you will be very careful for the future to search your dying brother's books, lest letters should again be found which may still more disclose any holy correspondence you may keep with Rome; for you may be very sensible, gentlemen, our churchmen are most plaguily put to it to find excuses for you: And indeed the most common excuse now given, to wit, that a certain Doctor, at a certain time, lodged his papers with a certain fellow, which certain fellow being a little touched or so at a certain disappointment, went to his own country and died, and so the said certain Doctor could not find all his said letters;—for who could suppose any body would keep such letters in a book? I say, gentlemen, this excuse seemed to carry with it such a connection between your body and the Doctor, as none but your parishioners would believe."—There is in this letter something additional said on the subject; but as it consists of reasoning rather than a statement of circumstances, it may be omitted.

Lastly, the same charge appears in the Dialogue between Mr Trewblew and Mr Whiglove, in which the former colloquist, in reply to the sneering question, whether the clergy of Manchester are seriously inclined to an agreement with Rome? is made to denounce the letter as a forgery. "How Sir," asks Mr Whiglove, "a forgery? Mr T.—Yes, sir; it was so very bad English, no learned foreigner could write it; and Father Obrien, whose name is to it, is the Pope's legate, and consequently must be a learned man; ergo, 'tis all a forgery. Mr W.—Pray, Sir, was the letter directed to one gentleman only? Mr T.—His brethren are all said to have copies from the original: for the original being burnt, there are still copies produced and showed about. Now, Sir, it must be some d —— whig that sent it," &c. &c. This dialogue concludes by Mr Trewblew being

* Whether this reply is to be found in the work, entitled, "Manchester Defended," which is a very scarce publication, I will not decisively say, as unfortunately my copy of it is short of a few leaves at the end; terminating at page 320.

wearied of his friend's further questions touching the mysterious letter, and by a request to him to desist: "But pray, Sir, forbear; the mysteries of the church are not to be too narrowly pryed into."

But of these accusations enough:—That there was some foundation for the charge, it is, as we have before stated, but too probable; but that the whole of the resident clergy of the College were involved in the correspondence, can scarcely be supposed.

The amount of influence which this discovery had upon the Jacobites of Manchester, it is not easy to estimate. The author of the pamphlet, entitled, *Manchester Politics*, has made Mr Trewblew remark as follows:—"With regard to the question, whether a Roman Catholic king is a proper defender of the Church of England, I say, Sir, that Dr Deacon would be so much obliged to us for bringing him in, that he would persuade his Holiness to come to such a compromise as would please all true churchmen. As for the whigs and Presbyterians let them go and be ——. Who cares? There is no danger from the Papists. We have their words for it they will use us well, whereas the Presbyterians are continually undermining us." And again, it is asked by another writer of the day, "Has not that old High Church maxim, that it is better to be a Papist than a Presbyterian, and better to be a Presbyterian than a whig, been industriously propagated?—That is, that it is better to be a bigot and a persecutor, than a friend to liberty, truth, and King George?"

But it was time that these heresies should meet with the lash of the pen; and this was attempted by Mr Owen, who, burning at the epithet applied to him, of "The low-bred Owen," addressed a letter to Dr Byrom, as "the Master Tool of the Faction," which was so favourably received as to run through two editions.* Of this work a very short account will suffice.

The reply is evidently written with a tolerable knowledge of the subject, though Dr Deacon's espousal of most of the tenets of the Church of Rome is rather exposed to ridicule than seriously confuted. Much asperity pervades the work, the evident cause of which was the satirical poem of Dr Byrom. "Low-bred,"—he exclaims, "That is as clear as that the young cardinal [Cardinal de York] is a good Protestant, and as plain as the doctrine of transubstantiation. Be it so. 'Tis more than I shall say of you. You are *high-bred*, it is acknowledged; bred in the maxims of that city seated on the seven hills; bred in the high places, where spiritual wickedness reigns in the temples of bigotry and superstition." And, again, "I dare tell both you and your friends, that the features of base-born superstition are as different from those of true religion as the sectaring, swaggering rant of your party over their cups is different from true magnanimity and courage. I dare tell you, that Jacobites and Nonjurors should always herd together; that they pine after the same yoke, court the same chains, and meet in the same centre; though I cannot say, with your brother Sacheverel, that, like two parallel lines, they will meet in one centre."†

It would be of little use to make copious extracts from this work, a very few specimens being sufficient of the mode in which Dr Deacon's doctrines were answered.

In animadverting upon the Doctor's injunction, that the priest should look towards the east,

* Jacobite or Nonjuring Principles Examined; in a Letter to the Master Tool of the Faction, &c. &c. By J. Owen. Manchester, &c. 1748.

† Quotation from Sacheverel's Assize Sermon at Oxford.

because as soon as he has renounced the devil the Paradise of God which was planted in the east is now before him, Mr Owen recommended Dr Byrom to instruct his most learned friend, that the same place might be east in one country and west of another. "It follows, then," he added, "that if all men should make their vows to God facing towards Paradise, which is our author's intention, when he directs you to face towards the east, in different countries they must face different and opposite ways, and what, then, becomes of his symbol worship?—But is not the whole earth the Lord's, or doth he keep his court only in one particular corner of the globe?"

And on the subject of the exorcism of infants as one of the rites of baptism, Mr Owen broke out into the following ejaculation:—"Unhappy infants that come out of their Maker's own hands possessed of the devil! More unhappy Protestants, that for want of exorcism must be devil-rid all the days of their lives. But a poor contemptible devil that is to be blown and banished out of his dominions by the breath of —— a nonjuring priest!—'The fire of exorcism,' says Dr Deacon, 'not only burns but fires away the devil.' Right, a burnt devil, like a burnt child, dreads the fire."

These are some of the more favourable specimens of the book. Other parts are very coarse; as when it is observed, that "Jacobites and Nonjurors are but a race of British Hottentots, as blind and bigotted as their brethren about the Cape, but more savage in their manners."

Owen concluded with remarking that "were our Church of England Jacobites sincere friends to that church, whose name they prostitute and blaspheme, would they not aspire after the patriotism of an old Roman, and sacrifice every interest, or every passion that stood in competition with love of the public, and with zeal for the public good?—They undoubtedly would. But the truth is,—'tis that Catholic Church they would establish, that has no salvation for any, but those who are within her own pale. Catholic has been the cry of their leaders; and since the Doctor's Catechism has been published, the cry of their mob has been the same. They are no longer a Nonjuring or Jacobite mob, they tell you. No! they are all Catholics, a truly Catholic rabble!" *

Lastly, appeared the remonstrance to the Clergy of the Collegiate Church, which has been before alluded to, signed by a Believer in the Doctrines of the Church of England. One or two extracts from this publication will be sufficient. "Reflect, gentlemen, that your pious founder, the Lord Delaware, left you a plentiful subsistence; reflect on your being answerable before God for the neglect you may have for the souls of your parishioners; consider, gentlemen, the

* But besides this pamphlet, Mr Owen published another, which was occasioned by the religious controversies of this period. It was entitled, "Dr Deacon tried before his own tribunal, or an examination of the several facts denied by him in the Gentleman's Magazine for May last, by those very rules laid down in his catechism for the conviction of offenders. In a letter to the said gentleman. By J. Owen, 1748." This work is of little interest in the politics of the town. It was written chiefly to expose Dr Deacon as being an active non-juror before he resided in Manchester, and that he actually absolved Justice Hall and Parson Paul. One extract is sufficient: "From what has been advanced, it is presumed the reader will be satisfied that your pretended defence brings you under a stronger conviction of guilt, and that, like the bird that would extricate himself out of the net, you have but entangled yourself the faster. As Dr Tillotson then somewhere says, 'though I would not swear that the Pope is Antichrist, yet was there a hue and cry after Antichrist, the Pope would be the first person in the world that I would take up on suspicion',—so say I; though I would not swear that Thomas Deacon, priest, was the person who absolved Hall and Paul, yet was there a hue and cry on the occasion, I am sure that Thomas Deacon, priest, should be the first person in the world I would take up on suspicion!"

duty you owe to God, your mother, the church, and your country, and then defend if you can, your strange indifference in so great a concern as the Doctor's schism. You know, gentlemen, the Doctor lives in your parish; you know he has perverted numbers of your hearers; you are not unacquainted with the Doctor's declaration, that the Church of England, of which you are priests and rulers, is guilty of heresy, and out of the pale of salvation. Upon his scheme it is a reprobate church, a damned reprobate church, that has no right to the charity of men, and consequently can have no expectance of the favour of Heaven! But instead of preaching and writing against this man's doctrines, and defending your church, you keep company with him, publicly praise him as a worthy good man, recommend him to all your friends as a physician, nay, some of you, if the world does not greatly bely you, had a hand in this very catechism. Is this, gentlemen, behaviour becoming the fathers of the church?"—"I say, gentlemen, if you are determined to continue these practices, the world must think you would join the Pretender but for your incomes; and if the world thinks true, What are you? What names ought I to give you? If you will, on the contrary, prove I mistake your true character, exert yourselves, strengthen your congregation in the right way, by preaching on the controversial points of the Doctor's catechism, and prove him to be what he is, guilty of heresy. Regain the wanderers of your flock, and re-establish the doubtful. Preach up religion and loyalty. Preach down vice and villany, superstition, ignorance, and faction. Show, like your glorious predecessors, that religion, liberty, and the Hanover succession stand on the same foundation. Convince the world you believe what you have sworn in those oaths you must have taken to enjoy your places; consort not yourselves with those who would undermine you; act like men who teach what they believe, and practice what they teach. Then, gentlemen, I assure you, I will be the first in sounding your praises, and will freely recant any thing I have said in this letter to your discredit."*

This was the last literary controversy in which the town of Manchester was engaged, which had any connection with the civil and religious distractions of this period. The cause which had induced them did not long subsist, for, in proportion as political ferments subsided, Dr Deacon's wild views ceased to have their influence, and in time became nearly evanescent:

The earth hath bubbles as the water hath,
And these are of them.†

About the same time, the whig correspondents of Whitworth's Magazine took their leave of the public. They found that the labour was ineffectual of exposing the disloyal practice of rising up at church from genuflection when his Majesty King George was prayed for; of writing down the setting up of oaks on the 29th of May, and the wearing of white roses on the 10th of June.

* "Letter to the Reverend the Clergy of the Collegiate Church Manchester, occasioned by Mr Owen's remarks, both on Dr Deacon's catechism, and on the conduct of some of the Manchester Clergy: in the second edition of his Jacobite and non-juring principles, freely examined. A. D. 1748."—Attributed to Thomas Percival, Esq.

† Stat nominis umbra. "Dr Deacon," says Mr Aston, "was succeeded by a Mr Kenrick Price, a grocer, and the late P. J. Browne, M. D. who, as well as Dr Deacon, had the nominal title of Bishops. The present bishop is a Mr Thomas Garnett, who it seems does not exercise the Episcopal office, and the congregation, now reduced to about thirty persons, is under the guidance of Mr Charles Booth, watchmaker, in Long Millgate, who, in his own house, performs the sacred functions of a priest.—Manchester Guide.

Dr Byrom, in anticipation that the leave-taking would have been of a still earlier date, had before bidden them a long farewell :

Farewell ye wits of Whitworth's Magazine,
With pens so blunt, and politics so keen.

• • • • •
Let not your noble courage be cast down,
Nor don't grow tir'd, because ye tire the town ;
Sing on your ditties to the self-same tune,
While oaks in May, and roses grow in June.

On the subject of the rebellion we now hear little more. The heads of Deacon and Syddall were about this time happily conveyed away by stealth from the poles on which they had been placed, and were no doubt delivered over to the friends of the deceased for secret interment. Great anxiety was expressed by the magistrates to discover the conscientious robbers, but in vain.

About this time also, the fate of such commissioned or non-commissioned officers as had survived the thirst of whiggish vengeance, was no longer in doubt. It is recorded in the Gentleman's Magazine, (vol. xix. p. 41,) that "on the 11th of January 1749, were conveyed from the new gaol, Southwark, to Gravesend for transportation during life, Charles Deacon and William Brettaugh, both of the Manchester regiment. Furnival was discharged. Weelden was reprieved for a certain number of years, and ordered to be then discharged. Charles Gordon and Watson had liberty to transport themselves where they pleased."

The last unpleasant political incident of this time appears in the twentieth volume of the Gentleman's Magazine. "Friday, September 28, 1750, it is written from Manchester, that the magistrates being insulted by disaffected rioters, on occasion of some criminals going to be whipped, a party of Hawley's dragoons was ordered to assist, who, being pelted by the populace, several firelocks were discharged, and three men were killed and two rioters of substance taken into custody."

It may be finally observed, that during the distractions with which Manchester was afflicted for five years, the stagnation of trade was melancholy in the extreme. The populace are said "to have been reduced from plenty to extreme indigence ; from full employ to want of all business and bread." The dark clouds of affliction were now, however, beginning to dissipate. Party fury was subsiding before the revived spirit of commercial industry, and wealth and prosperity appeared in the distant perspective.

The long account which is now brought to a conclusion of the interesting events of Manchester connected with the rebellion of 1745, is derived from some very scarce pamphlets in my own possession ; from some others in Mr Heywood's library ; and from a few documents kindly lent me by Mr David Laing, of Edinburgh, Secretary of the Bannatyne Club.—At first I conceived that Mr Greswell had collected some new materials on the subject, but I found that their source was Whitworth's and the Gentleman's Magazine, and that all or most of them had been republished in a popular form.

It was my determination not to have written another line of this history beyond the events of 1745, as I have little acquaintance with the modern annals of the Manchester College. But, at the earnest solicitation of the Publishers, I have been induced to wind up the history to a close.

CHAPTER XXVI.

THE ANNALS OF THE WARDENSHIP OF SAMUEL PEPLOE THE YOUNGER, LL. D.
CONTINUED, INCLUDING A PERIOD FROM 1751 TO 1760.

Arranged from the Collections of Mr GRESWELL, with additions. ^a

THE incidents which occur during this period are of a very miscellaneous nature.

1. *Miscellaneous events.*—A. D. 1751 to 1752.

The whole of Trinity Chapel, Salford, built in 1685, and then in a shattered state, was taken down and rebuilt. It is a plain building, with nothing peculiar to it to merit notice.

About the same time the Collegiate Church underwent some repairs.

In 1752, Catharine Fisher granted certain premises in Deansgate, on trust, to pay, every 13th of January, to forty poor housekeepers residing in Manchester, and of the communion of the Church of England, five shillings each, and with the residue to buy twenty-four penny loaves, to be given every Sunday in the Collegiate Church to as many poor persons; and thirty penny loaves to be given every Good Friday, Christmas Day, and Ascension Day, in the same church. And she also left a clear yearly rent of fifty shillings, issuing out of messuages near Salford Bridge, to be shared among ten poor housekeepers residing in Salford, and regularly attending divine service on Sundays.—The Churchwarden's Register also mentions a further donation of this benefactress of L. 60, to be lent out for successive terms of seven years each, without interest.

2. *Death of Dr Samuel Peploe the elder, Bishop of Chester, and late Warden of the Manchester College.*

On the 21st of February 1752, Dr Samuel Peploe the elder, Bishop of Chester, and late Warden of Christ's College, Manchester, died at the advanced age of eighty-four.

^a On no occasion since I commenced the history of Heyrick's annals and the events of the great rebellion down to the period of this chapter, have the late Mr Greswell's extracts contributed to form the materials of a single chapter; a few slight incidental notices excepted, which are all that I have been enabled to acknowledge. I am, however, now happy to say, that at length there is a small remission of my own toil, and that the greatest part of the present chapter is attributable to the extracts made by this gentleman. A few additions are from Mr Aston's and Mr Baines's works, and from the parliamentary reports on the existing state of the charities. The short notice of the Bishop of Chester's character is nearly the sole part attributable to my pen.—S. H.

Upon this occasion, a few words may be added in explanation of the Bishop of Chester's real character ; for hitherto we have seen him in no circumstances but those which were calculated to throw the excellent moral qualities which he possessed into an unfavourable shade.

Dr Peploe possessed a disposition alive to every claim of justice which was appealed to him to redress, and as indifferent of what the power of man could inflict upon him, as of public opinion or censure, so long as he conceived that he was conscientiously discharging the duties of his office. His benevolent temper likewise prompted him to many acts of liberality, which caused him, notwithstanding the failing of a warm temper, to be greatly beloved in his diocese. Upon his almost unlimited notions on the subject of religious liberty, which he would extend to Papists, as well as Protestant dissenters, many various opinions are of course to be expected. They met with some little favour among the moderate, or low church party, as it was named, but were warmly espoused by many Presbyterians of Lancashire, (as certain dissenters continued to be stiled,) which is the more remarkable, because hitherto nothing could exceed the intolerant spirit which they had breathed. "To plead the cause of liberty in the state," observed Mr Owen of Rochdale, in the year 1742, in the best written discourse which this *professor*, rather than practiser, of religious moderation has penned, "and to propagate principles of tyranny and servitude in the church ; to vindicate men's civil rights, and yet to trample upon their religious ones, is to demolish with the one hand what we build up with the other. 'Tis such an inconsistency of character as is equally absurd and destructive. 'Tis worshipping a counterpart to Nebuchadnezzar's image in a Protestant country. The Revolution is a head of gold ; but religious severities engrafted upon it, are so many feet of iron that trample upon truth and conscience."

Dr Peploe was interred in his own cathedral, where he had sate for twenty-seven years, and upon his monument was engraved the following inscription :—

JUXTA DORMIT,
 BEATAM EXPECTANS RESURRECTIONEM,
 REVERENDUS ADMODUM IN CHRISTO PATER
 SAMUEL PEPLOE, S. T. B.,
 OLIM ECCLESIAE KEDLASTONIAE PROPE DERBIAM RECTOR,
 TUM VICARIUS PRESTONENSIS IN AGRO LANCASTRIÆ,
 MOX, OPTIMO FAVENTE PRINCIPE,
 COLLEGII MANCUNIENSIS GUARDIANUS ;

RELIQUOS DEINDE, QUOS PLURIMOS PRODUXIT ANNOS,
EPISCOPUS CESTRIENSIS.

AMPLIORA ADEO NON CUPIDE EXPECTIVIT, UT
ULTRO OBLATIS CARERE MALLET.

QUALIS ERAT, SUPREMUS DIES INDICABIT.

OBIIT 21^o DIE FEBRUarii

ANNO SALUTIS HUMANÆ

MD.CCLII.

ÆTATIS SUÆ

LXXXIV.

3. *The Foundation of the Manchester Infirmary, 1753.*

Hitherto we have had occasion to record numerous acts of private benevolence to the poor of Manchester, but from this time they were destined to flow through a new channel ; most of the successive contributions which took place being confined to enrich the foundation of the Manchester Infirmary, which now began to be deemed the most suitable means of affording relief to the indigent, who most required it when labouring under the affliction of sickness.

The circumstances connected with the foundation of the Manchester Infirmary have been described after the following manner : The late Joseph Bancroft, Esq. offered (even though no one else should join him in the plan,) to defray all the expences of an infirmary for one year, provided Mr Charles White, surgeon, would give his assistance in his professional capacity. The proposal was accepted, and they engaged a house in Garden Street, Shude-hill, for the purpose of carrying the charitable purpose into effect. They then made their intentions public ; and on the 24th day of June 1752, THE MANCHESTER INFIRMARY was first opened for the relief of out-patients ; but it was not until the end of July that in-patients could be admitted. The generous object of the subscribers was crowned with success. In the first year there were seventy-five in-patients, and two hundred and forty-nine out-patients, and during that time the sum of L. 361, 2s. had been received as benefactions and legacies ; and L. 488, 0s. 6d. as subscriptions to be continued annually. The year afterwards, the good arising from the institution became so manifest, that the trustees determined to erect a suitable building. Land was purchased from the Lord of the Manor ; and the late James Massey, Esq. laid the foundation of it, in the erection of which upwards of L. 4000 was expended.^d

^d See Mr Aston's Manchester Guide.

4. *The suit of law between the Manchester College and the weavers, on the subject of Tithes.*—A. D. 1753.

It would appear that for many years disputes had arisen between the Manchester College and the town on the subject of tithes ; for in the year 1748, it is remarked in one of the controversial pamphlets of the day, addressed to the Clergy of the Collegiate Church, “ the weavers are now worked up into a disposition to submit to your claims, so far as to be ready to allow you the tithe of raw hemp, though not of hemp when manufactured into linen.”

But in two or three years afterwards a new contest ensued, which may now be explained.

It has been stated in an early portion of the present history, that in the reign of Queen Elizabeth fourpence a loom was annually paid by the weavers for the privilege of procuring wood from the forest lands of the College, for the purposes of their frame work. But the woods having been cut down, so that the weavers were unable to profit by them, they had long ceased to pay the College the annual demand. The old annual claim of fourpence a loom was, however, now revived and resisted. The cause came to be heard at Lancaster, and the following is the report of the result which was published :—“ At the September assizes held at Lancaster, was tried, before a special jury, upon an issue some time before directed by the Barons of the Court of Exchequer, upon hearing a cause and cross-cause between the Warden and Fellows of Manchester College, and the weavers of that town, Whether the said Warden and Fellows were not entitled to the payment of fourpence at Easter yearly, by each weaver, for every loom employed by himself, his servants or apprentices, in lieu of the tithes of his clear gains and profits arising from his art in weaving ? when, after a full hearing, (the cause lasting many hours, being strenuously debated on both sides,) a verdict was given for the defendants, the weavers.”^c

5. *Miscellaneous Events.*—A. D. 1753 to 1756.

In 1753 an act was procured for a third church, which took the name of Saint Mary.

In the same year the following individuals left money to the poor of Salford : Catherine Fisher left to poor widows in Salford a chief rent of L. 2, 10s. per annum.

Alexander Davies gave a rent charge of L. 10 per annum, from lands in San-

^c Gentleman's Magazine, 1753.

dywell, to be distributed weekly to twenty-four poor people by the chapel wardens, and L. 50 in money.

Samuel Heywood left a rent charge of L. 5 a-year, and the interest of L. 410.^d

September 29th, 1756, Saint Mary's Church was consecrated as a rectory in the gift of the Collegiate Church. The sermon preached on the occasion was by the Reverend Thomas Foxley, M. A. Rector of the church, and Fellow of the College.

The church is one of the finest in the town, boasting a spire which is said to be 186 feet in height.

6. *Inquiry into the state of the College, and the new Regulations adopted.*

It was about this time that Dr Peploe found it expedient to inquire into the state of the leases belonging to the College. It has been already stated, that the leases made by Herle, the Warden in Queen Elizabeth's time, and his Fellows, were for ninety-nine years after two or three lives then in being, or else for ninety-nine years; though in such ambiguous words, as to make it hard to know when the said ninety-nine years commenced or were to expire. "Such," as it has been observed, "was the lease of the tithes of Stretford, Trafford, and half of Chorleton, made to Sir Edmund Trafford of Trafford, wherein the said tithes were granted, first, for twenty-one years, and then, by a new habendum, for twenty-one years more; and so from twenty-one years to twenty-one years, to the term of ninety-nine years, which was found to be a lease for ninety-nine years after twenty-one. Dr Peploe and the Fellows of the College exerted themselves, therefore, to re-assume their rights over the church property which had thus been sacrificed, and they were in part successful."^e

^d On the 22d of June 1753, an earthquake is recorded to have taken place at Manchester, which continued a minute, and was said to have been accompanied by a noise resembling the rushing of air into a vacuum. It was felt at Ratcliff, Oldham, and extended into Yorkshire and Cheshire.

It may be mentioned in this note, that, according to the Manchester Guide, until the marriage act passed in 1754, marriages were frequently solemnized at St Ann's, the last being on the 19th of March 1754.

September 16th, 1753, Dr Deacon of Manchester died. He was buried in St Ann's Church Yard.

^e The Trafford lease is said "to have not been yielded up till recovered by the warden and fellows with great charge and difficulty."—See Account of the Wardens published 1773. The date when the recovery took place is not stated.

A Statement of the tenements in Newton, Rushulme, &c. was also made out, of which the following is a copy : —

A particular of the tenements in Newton, Rushulme, &c. belonging to Christ's College in Manchester, founded by King Charles. Surveyed by Mr William Broom of Didsbury, in the year 1757.

Tenants names.	Contents.			Valued at per annum.		
	A.	R.	P.	L.	s.	d.
John Lingard,	24	2	16	36	10	0
Joseph Holt,	14	1	09	17	14	3
Henry Hill,	9	3	01	15	10	0
Daniel Bayley,	6	2	23	13	0	0
James Fletcher,	11	2	14	17	12	6
Peter Fletcher,	9	3	21	15	1	3
Joseph Alexander,	22	0	30	32	10	0
Thomas Worthington,	25	1	02	23	17	6
John Siddall,	23	2	01	28	2	6
Peter Worsley,	23	3	18	21	5	0
Do.	3	2	09	5	0	0
Edward Greaves,	38	2	27	49	0	0
Do. for Priest Land,	8	2	09	9	0	0
Do. for Worthington,	33	0	00	48	0	0
John Richardson,	12	1	38	17	2	6
Thomas Battersbee,	30	0	00	41	10	0
William Chorlton,	14	3	23	24	0	0
Taylor, tenements and cottages, Salford,	89	2	15	98	0	0
John Clough,	19	2	34	36	10	0
Widow Wroe,	25	3	01	39	0	0
—— Boardman,	25	1	30	31	15	0
—— Lightbourne,	21	2	08	28	0	0
—— Winterbottom,	12	2	26	17	10	0
John Clowes,	24	3	03	35	10	0
Peter Elcock,	1	1	29	5	0	0
Thomas Road,	2	2	15	6	0	0
John Bell,	7	0	00	12	0	0
Richard Harding,	16	1	11	29	10	0
James Whitaker,	22	2	21	36	0	0
Atkinson,	14	1	31	18	5	0
Holland,	44	3	39	90	0	0
Edward Chetham, Hole Bottom,	11	2	0	17	5	0
Do.	10	0	0	17	10	0
Total				L: 932 10 6		

Several important internal regulations were at the same time adopted for the well-being of the college. The respective offices of vice-warden, burser, and registrar, were well defined, and the oaths or obligations of the fellows and chaplains were explicitly stated.

Regulations.

Whereas the statutes of the College appoint the annual election of a vice-warden, &c. and have empowered the warden and fellows to determine and prescribe the particular business of each officer so elected, it is hereby agreed,

1st, That the several offices of vice-warden shall be accepted and executed according to the following description of each, by the fellows in rotation.

2dly, If any fellow should refuse, or, by absence or other impediment, not be able to accept and execute any office in his proper turn, to pay Forty Shillings to such other fellow as shall accept, or be appointed to that additional office.

3dly, These distinct appointments must not, however, be understood to exempt or exclude the warden and fellows collectively from interfering and directing upon any occasion whatever, and are only intended for the more easy and quick dispatch of business, as follows:—

The office of the Vice-Warden.

Whereas a vice-warden is only a representative to act in the absence of a warden, or under the direction of a warden: The warden, when resident and in town, may, if he pleases, use his own authority, and give directions in all or any of the following particulars, which shall otherwise be incumbent upon the vice-warden to execute:—

1st, To take notice of all irregularity and indecency of behaviour in the subordinate members of the College, of their absence at any time from Divine service and other neglects of duty, and to grant leave when he thinks fit, upon their application to be absent, for any time not exceeding six days: if longer, not without the consent of the warden and fellows. To direct upon all occasions relating to the performance of Divine service in the choir, which are not absolutely determined by the rubric or other proper authority.

2dly, To receive letters and messages about College business, renewal of leases, and all such matters as relate to the College estate and have no immediate connection with the particular business of any other College officer; and having communicated the contents to the warden and fellows, if necessary in chapter or otherwise, with their consent and direction, to return answers to the same; but, in matters of form and common occurrence, to use his own discretion.

3dly, To propose from time to time to the warden and fellows, in chapter or otherwise, all business which any way occurs to him and requires their consideration, direction, or consent, and to execute, in pursuance of the same, whatever must of necessity be executed by a fellow of a College, and does not especially appertain to any other office. Any other fellow may, notwithstanding, propose, when he thinks fit, to the warden and fellows, whatever seems to him to be necessary or conducive *pro bono publico Collegii*, and, with their approbation, may, if he pleases, transact and execute the same.

4thly, When the vice-warden is not in town, or not at church, the senior fellow who is present may act in his capacity, and in his stead when necessity requires it.

The office of Burser.

1st, To receive all the yearly revenues from the collector or collectors, and, as soon as he conveniently can after the audit and deduction of the annual disbursements, to divide and pay the same in their due proportion to the warden and fellows.

2dly, To pay at the usual time (having money sufficient in his hands) the several stipends to the chaplains, &c.

3dly, To direct and pay for all common necessary repairs in the choir, chapter-house, &c.—to provide or order, and to pay all such things as have usually been provided and paid for at the College expence, and to make such other disbursements as are at any time agreed to and directed by the warden and fellows.

4thly, To transcribe his own accounts, &c. in the book provided for that purpose, and to produce at the audit his vouchers for all the several disbursements of the year.

5thly, To distribute the absence money as directed by the statutes, and to write a fair account of their names to whom, and in what proportion, it is given.

The office of Collector of the Revenues.

1st, To examine his or their accounts who are appointed by the warden and fellows to set, let, or receive all or any part of the College revenues.

2dly, To transcribe, in the same method as has been used for some years last passed, in a book provided for that purpose, the College rental, the particular disposition and value of the corn or great tithes for that year, and subscribe the same, as well as the collector's accounts, with his name.

3dly, To confer with, and direct upon all common occasions, the person or persons concerned in setting or collecting the College revenues; and, upon the prospect of any dispute or other extraordinary emergency, to report the same to the warden and fellows, and afterwards to follow and take care that their directions are complied with.

The office of Registrar.

1st, To make regular entries of all business done in the chapter.

2dly, To write all agreements, notices, memorandums, &c. which at any time become necessary in chapter, unless they immediately relate to some other office, or unless any other fellow be desired, and is willing to write them in his stead.

December 27th, 1757.

Agreed and approved of by

(Signed)

SAMUEL PEPLOE,	} <i>Warden.</i>
RICHARD ASSHETON,	
THOMAS MOSS,	} <i>Fellows.</i>
THOMAS FOXLEY,	
JOHN CROUCHLEY.	

The Oath of a Fellow.

I, A. B., Fellow of this College, swear by the Holy Evangelists, that, as far as in me lieth, I will pay due reverence to the warden, and that I will observe the statute of perpetual residence, or, in case of default, I will willingly submit to the mulct; neither will I ask a dispensation from the

King, or his successors, from taking this oath or (any other) to be taken ; neither will I use any such like dispensation that is brought to me *sub pœna* of perjury, and of being removed from the said College *ipso facto* ; and I will notify to the treasurer or burser how many days I shall be absent beyond those allowed in the letters-patent.

Oaths that are to be taken.

I, A. B., Fellow of this College, swear by the Holy Evangelists, by me bodily handled, that I will promote the public good of the College by all the lawful means that I can. I will observe the statutes of the College. I will keep the secrets of the chapter-house, and in no wise reveal them. I will pursue the honour and profit of all the fellows, collegians, according to their places and degrees.—So help me, God, by his Holy Evangelists.

You shall swear that you will faithfully administer the duties, &c. in this College for one whole year.—So help you, God.

You shall swear by the Holy Evangelists, by you bodily handled, that you promote the public good of the College by all the lawful means you can, observe the statutes of the College, keep the secrets of the chapter-house, and keep silence ; defend the honour and profit of all the collegians, according to their places and degrees.—So help you, God, by his Holy Evangelists.

The Oath of a Chaplain after Election.

You shall swear by the Holy Evangelists, by you corporally handled, that you will do the duty of a chaplain or vicar in this College of Christ, founded by King Charles, and you shall well and truly perform all other duties of a chaplain or vicar to which you have been just now elected and nominated by the votes of the chapter ; you shall visit the sick, administer sacraments, and do all other necessary and Divine services in the College and parish of Manchester, and you shall serve in the church of this College every day, only when you have a dispensation from the warden and fellows.—So help you, God, by his Holy Evangelists.

7. The Character of Dr Peploe, Warden of Chester College, Manchester.

Hitherto Dr Peploe, the warden, has in his general character been little noticed. After the death of his father, the Bishop of Chester, he appears to have resided more frequently in Manchester, the inducement being, no doubt, the greatly subsided state of political ferment with which the town had for five or six years been convulsed. Dr Peploe's character then became more known, and it only became more known to be the more admired. By a contemporary he has been described after the following manner, and the portrait is far from being too flattering. " He was," says his panegyrist, " a learned, honest, worthy, pious, and good man ; much respected by the clergy here and at Chester, as he resided occasionally at both places, and was remarkable for his attendance on public worship. His great affability to the members of each choir, or to those whom he

took notice of for their attendance at prayers, has greatly endeared his memory among the lower class of the people. Those of superior rank found in his company and conversation none of that sourness and formality observable in some devotees; for, though exact in his attention to religious duties, he was remarkable for the ease, politeness, facetiousness, and urbanity of his manners. As a gentleman, he was liberal without ostentation, possessing the happy talent which conferred favours or softened the disappointment of a refusal with a grace peculiar to himself, while he preserved the gravity and decency of the clerical character. The same ease and dignity accompanied the delivery of his compositions from the pulpit, where if he touched upon controversy, he went through it with less acrimony and more precision than is generally observed.”^f

CHAPTER XXVII.

THE EVENTS FROM 1760 TO 1781, IN CONTINUATION OF THE WARDENSHIP OF
DR SAMUEL PEPLOE, THE SECOND OF THAT NAME.

Collected from various sources of information.^g

THE events of this chapter, which form the conclusion of Dr Peploe’s warden-

^f In Harrop’s Mercury for June 11th, 1754, was the following advertisement: “Whereas some months ago, a letter with half a crown inclosed was found in the back court of the warden’s house, in Manchester, directed to the Reverend Dr Peploe, in Manchester, containing the words following: ‘Sir, Please to take this half crown,—it was what I once got of your father by a false petition, and I have been sorry for it a long time, which makes me take this method to ease myself.’

“This, therefore, is to give notice, that if the person who laid or ordered the letter to be laid there, will make himself known to the said Dr Peploe, who hereby promises to secrete his name, he shall, for his conscientious restitution of a *former* wrong, receive a *present*, and generous *reward*.”

^g The materials of this chapter are in part a compilation of various notices to be found in Dr Aikin’s Manchester, Mr Aston’s Guide, Mr Baines’s Lancashire, &c. &c. with some few additions from Mr Greswell’s extracts. To these I have added some information and remarks of my own on the state of parties at this time.—S. H.

ship, commence from the year 1760, when George the II. died, and his late Majesty, George the III., ascended the throne.^h

1. *The Revival of the Ancient Party Spirit in Manchester.*—A. D. 1763.

During this reign a new system of politics commenced, in adverting to which a mere glance will be sufficient.

The antiquated doctrine of the divine and hereditary right of kings to govern had been set aside for ever by the perfect establishment of the House of Hanover on the throne of England. Nevertheless, the politics of this reign differed from those of the preceding one, inasmuch as the late tories and jacobites were less inclined to infringe on the power of the throne, or to add to the privileges of the people, which it was deemed were perfectly sufficient for a well organized government. The names of whigs and tories were therefore still kept up, though limited in their relative signification: the former signifying those who were inclined to give a considerable weight of influence to the democratical part of the government; while Toryism imported an opposite bias, and an inclination that the preponderance of power should rest in the monarchical and aristocratical part of the British constitution. During the reign of George the III., a preference was shown to the counsels of such ministries as adopted the principles of the modern tories, and the preference appears to have given a perfect satisfaction to the late Jacobites, inasmuch as it afforded them an opportunity of triumphing over their old opponents, the whigs and Presbyterians.

The opposition between these parties in Manchester was first evinced when about the year 1763, it was intended to erect Manchester into a burgh under the sanction of a Royal Charter. With this view it was agreed, that a new municipal government should be exercised by a certain number of inhabitants jointly, representing the three great political and religious parties of the town. For instance, the new magistrates were to consist of one-third of High Churchmen, another third of moderate or Low Churchmen, and the remaining third of Protestant dissenters. But as the High Church naturally enough thought that the moderates and the Protestant dissenters might possibly be disposed to form a coalition against them, and as they did not relish with complacency the possibility

^h Among the miscellaneous events occurring about this period, it may be mentioned, that on the 29th of September 1759, the town was, by an act of Parliament, relieved from the imposition to grind at the town's mills.

During the last years of the reign of George the II., the Duke of Bridgewater's Canal was meditated.

of the mace being carried upon a Sunday to the meeting-house, they opposed the intended bill, and having succeeded, celebrated their triumph with the most galling circumstances of exultation, being such as were calculated to revive the asperity of feeling, which temperate men might have wished had been allayed for ever.ⁱ

This new ferment differed, however, from preceding ones, inasmuch as the Manchester Clergy were men of learning and sense, and followed the example of their worthy warden, by abstaining as much as possible from making themselves prominent in these new contentions.

2. *Death of Dr Byrom.*—A. D. 1763.

On the 28th of September 1645, Dr Byrom, whose name is celebrated in the annals of Manchester, died much beloved and respected. “ Though particularly connected with one party,” his biographer has remarked, “ yet he gained the esteem of all by an inoffensive cheerfulness of manner and benignity of disposition.”

So attached was he to his stenographic instructions, as to continue to avail himself of the patent he took out in the 15th year of George the II. to secure to himself the sole right of teaching short-hand for the term of twenty-one years.^k

ⁱ The victorious party, says Mr Baines, in whose excellent brief compendium of the History of Manchester, the event is first recorded, were long accustomed to celebrate in Chorlton the triumph by a procession and dinner. This anniversary acquired the name of the Chorlton Rant.

^k See the life of him in Aikin's Manchester. It is stated in this work that “ the latter part of Mr Byrom's life passed in the calm round of domestic and social employments, and in the amusement of writing, particularly pieces of verse on a variety of topics. Versification of the easy unshackled kind which he practised, was so familiar to him that no subject, however abstruse or uncommon, came amiss; and he possessed the facility, if not the graces, of Ovid, in this respect. Even religious controversies and literary dissertations were carried on by him in verse; but it may readily be imagined, less to the delight of the reader, than to his own gratification. Nothing was so well suited to his style of writing and thinking as familiar humorous story telling; and if any of his works deserve to survive their authority, they are a few pieces of this kind. His relation of the combat between Figg and Sutton, two prize-fighters, and of his purchase of the head of his Malebranche at an auction, are perhaps the best specimens of these light effusions. One of the most serious of his dissertations in verse was an attempt to prove that the true patron saint of this kingdom was not the dubious Saint George of Cappadocia, but Pope Gregory the Great, under whose auspices the Saxons of England were converted to Christianity. But this singular hypothesis was fully confuted in prose, by that accurate antiquary, the Reverend Mr Pegge.”—His poetical works were printed at Manchester in 1773; and lately, I understand, a reprint has taken place with additions.

3. *Miscellaneous events.*—A. D. 1765 to 1775.

July 28th, 1765, Saint Paul's Church, Manchester, was consecrated. It is a perpetual curacy in the presentation of the warden and fellows of the Collegiate Church.¹

In 1765, the Lunatic Hospital and Asylum was founded, and the building for that purpose erected, and in the succeeding year it was opened for the reception of patients.

In 1768, Edward Byrom, Esq., the son of the celebrated John Byrom, M. A., munificently founded Saint John's Church, Manchester. The first stone was laid on the 28th of April 1768, and on July 7th, 1769, was consecrated by the Reverend Edward Keene, Lord Bishop of the diocese; the Reverend John Clayton, M. A. senior fellow of the Collegiate Church, preaching the sermon on the occasion.

The presentation of Saint John's was, by act of Parliament, vested in the heirs of the founder, for one vacation after the death of the present incumbent, the Reverend John Clowes, M. A. still living, who is the original rector, and on the death of his successor, it was to vest in the warden and fellows of the Collegiate Church.^m

4. *The Publication of Mr Whittaker's History of Manchester.*—A. D. 1771.

The year 1771 deserves to be celebrated in the annals of Manchester, by the appearance of the Reverend J. Whittaker's celebrated history of this town. "Mr Whittaker," according to Dr Whittaker, the historian of Whalley, "was born in Manchester about the year 1735, and received his early education at the Free Grammar School in this town, from the Reverend Mr Brooks, at that time one of the fellows of the Collegiate Church of Christ, whence, at about eighteen years of age, he went to Brasen-nose College, Oxford, where he was elected fellow of C. C. C., and where he discovered, in a very short time, those fine originalities, those peculiarities of mind which afterwards so strongly marked him as an author, and

¹ "In the consecration deeds of this church, the minister is authorized to perform and administer in it all the rites and ceremonies of the Church of England, *except the burial of the dead*,—an exception, no doubt, arising from the want of proper burial ground.—Manchester Guide.

^m The architecture of the church is not an unpleasing attempt at the style which is named Gothic. The altar window, which is well executed, is by Mr William Peckett of York. In one of the south windows is to be seen some ancient stained glass which was brought from a convent in Rouen, representing the entrance of Christ into Bethlehem. In the vestry is likewise a handsome window of modern stained glass, along with a few paintings.

as a man. His uncommon vigour of intellect at once displayed itself among his acquaintance; but while his animated conversation drew many around him, a few were repelled from the circle, by his impatience of contradiction, (a failing which almost ever accompanies powers like his,) and by the consciousness, it should seem, of his own superiority. The character of his genius, however, was soon decided in literary composition. In 1771, Mr Whittaker published his *History of Manchester* in quarto,—a work which, for acuteness of research, bold imagination, independent sentiment, and correct information, has scarcely its parallel in the literature of his country. Nor does its composition less merit applause, whether we have respect to the arrangement of the materials, the style, or the language. In some passages there is ‘supreme eloquence,’—in others a magnificence of thought, a force of expression, a glow of diction truly astonishing. The introduction of Christianity into this island in particular is described with the pen of inspiration. With regard to the general subject of ‘*The Manchester*,’ we may observe, that Mr Whittaker was the first writer, who could so light up the region of antiquarianism. The discoveries of our antiquaries, indeed, have been attended with no brilliant success; and Whittaker’s ‘*Manchester*,’ is perhaps the only book, in which the truth of our island history has been elucidated by the hand of a master.”

5. *Miscellaneous events.*—A. D. 1772 to 1781.

Elizabeth Bent, in 1773, left L. 500 on trust, to pay the interest to the warden and fellows of the Collegiate Church, for the support of a school in the old churchyard; and out of the residue of her personal estate, she left the interest of L. 50 to the poor of each of the several townships of Manchester, Chetham, and Prestwich, to be paid to the boroughreeve, and applied according to his direction.

On the 20th of September 1773, the Reverend John Clayton, fellow of the college, died. Being a long respected teacher at the Grammar School, his scholars erected to his memory a monument of their esteem. By deed, 17th June 1772, he gave L. 30, to be lent in sums of ten, or fifteen pounds, for the space of seven years, interest free, to poor honest tradesmen, members of the established church.

In the year 1773 and 1774 was completed, at the joint expence of a few gentlemen of the town, the first accurate and truly scientific census, which had been yet made, of the population of a district of Britain. The census was considered as of the utmost importance to the political economist. It was drawn up by the

late excellent Dr Percival. The whole number of persons in the town, township, and parish of Manchester, together with Salford, was 41,032.ⁿ

July 26th, 1776, Saint Thomas's Chapel in Pendleton was consecrated. It was originally occupied by the followers of Mr Wesley. The presentation is in the vicar of Eccles, in which parish it is situated.

A. D. 1777, the school of Saint Paul's was established by the curate and chapel-wardens, out of funds arising from voluntary contributions, for gratuitous instruction, in the English tongue, of children frequenting St Paul's chapel, in Manchester; and certain premises, purchased for the use of the school, and the general management thereof, were vested in ten trustees, chosen from among the pew-proprietors and communicants of the chapel.^o

6. State of Parties about this period.

Party spirit about this time raged very high, having been excited by the im-

ⁿ See Vol. lvi., p. 424, of the Philosophical Transactions. The town of Manchester contained 22,481 inhabitants; Salford 4765, and the out-townships 13,786.

^o It is said of this charity, that for several years the charity has been under the management of the curate and chapel-wardens, and the property belonging thereto consists of three cottages adjoining the chapel, producing a yearly income of L. 34, 5s.

A few miscellaneous events occurred at this period, which it may perhaps be proper to notice. On the 14th of February 1777, an earthquake occurred in Manchester; but as this phenomenon was reported with much inaccuracy, I subjoin the following account of it, from a manuscript in my possession: "On Sunday, September 14, 1777, a very violent shock of an earthquake was felt at Manchester, and all around the country, for some miles. It happened about eleven o'clock in the forenoon, during the time of divine service; it was at first heard like the rumbling of a coach at a distance, but in a moment the noise increased, and exceeded the loudest thunder-clap I ever heard. This was made louder by the rattling of the walls and pews, (for I was at St John's church, in this town, when it happened,) occasioned by the shaking of itself round, that every person verily believed the church was tumbling about their ears, and, impressed with this fear, every person, unmindful of any one else, endeavoured to make his escape, and the greatest scene of confusion followed that can possibly be imagined. The doors were blocked up by persons thrown down, whom those behind were under the necessity of trampling upon to get out. At the old church the confusion was greater still, but no lives were lost. Every face gathered paleness, for I believe it made the stoutest heart quake."

Another account which was published states, that there were two or three shocks: that the places in which they had been felt were Preston, Warrington, Wigan, Chapel en le Frith, Macclesfield, Stockport, Gawesworth, Mottram, Staley Bridge, Knutsford, Middleton, and Asheton-under-line.

In the year 1778, the old chapel on Salford Bridge, built by Thomas de Booth, and converted into a dungeon, was taken down, and the bridge opened to its present width.

portant political questions which had arisen from the circumstances connected with the American War. The tories on this occasion mustered powerfully, and voted an address to the King, expressive of their concern at seeing the standard of rebellion erected in the American Colonies, and professing that "they were ready to support with their lives and fortunes, any measures which his Majesty should deem necessary for the punishment of rebellion in any part of his dominions." The whigs, also, who included in their body the moderate churchmen and the dissenters, likewise assembled in strength, praying, in a counter address, "for the re-establishment of peace and harmony between Great Britain and the Colonies of America, by such means as might immediately put a stop to the dreadful and destructive consequences of a most unnatural civil war."

The fierce debates which ensued during the agitation of the question connected with these two addresses, gave the greatest pain and anxiety to the true friends of the town of Manchester, who, fearful for a repetition of some of the scenes which had taken place not many years before, sought to divert the mind of the public to different objects. It was proposed, therefore, that whigs and tories should for a time forget their political irritation, and that the only contest should be, which should be the truest friend to the town, by their respective efforts to remove the serious impediments offered to an increasing population by the extreme narrowness of its streets. All parties obeyed the generous call, and subscriptions were opened, which included indiscriminately all political parties and religious sects. The preamble to the subscription paper set forth, that "We whose names are hereunto subscribed, being desirous of restoring the peace and harmony of the town, are willing to join in any generally approved mode of raising money, in order to render some of the narrow streets and passages more convenient." More money was accordingly raised than was then deemed sufficient. Dr Peploe, with whose peaceable and generous feelings the plan was highly consonant, liberally subscribed the sum of one hundred guineas.

An important circumstance likewise took place in the religious history of this period. This was the rapid growth of the sect of Methodists. When methodism was first introduced in Manchester, a meeting house was erected in Birchin Lane, and afterwards, for the more ample accommodation of an increase of proselytes, a considerable one in Oldham Street. The sect of independents likewise rallied, and assembled in numbers in a chapel which they had built for themselves in Cannon Street. On these occasions, Dr Peploe, whose conduct as well as that of his colleagues in the Chapter-House, was characterized by exemplary moderation and prudence, expressed none of the alarm which would formerly have been raised,

but was the more attentive to discharge the duties of his own church with fidelity and seriousness.

In short, throughout the whole of Great Britain, religious freedom was gaining ground. A relaxation took place of the severe laws against Roman Catholics, by which they were enabled to fearlessly meet together. The Papists of Manchester then built for themselves a chapel in Rook Street.

The education of the lower classes was also undergoing a great improvement. The first establishment of Sunday schools was instituted by the methodists, and as the great difficulties of obtaining a cheap education had been hitherto deeply felt by the mass of the people, we cannot be far wrong in suspecting, that this circumstance had no little share in contributing to the growth of methodism.

Commerce during this period was flourishing, notwithstanding the civil wars in which we were embroiled with the Americans; the inventions of an Arkwright forming an era in the history of our manufactures. A fear, however, was expressed at the time that they would be of little avail so long as such a formidable spirit of opposition was excited against them by the labouring classes, who saw nothing before them in this reduction of labour but famine in all its horrors. The late amiable Dr Barnes, the pastor of the dissenting chapel of Manchester, has the merit, in an excellent pamphlet, written in a plain and intelligible style, of being the first to dispel the illusion, and to forebode to the labouring classes from the invention, a long period of unprecedented commercial prosperity.

Many other circumstances might be mentioned illustrative of the ameliorated state of society which was taking place at this important period. Besides the charitable provisions which were daily increasing in support of the Manchester infirmary, the miserable condition of such of our unhappy fellow creatures, as for their offences were undergoing captivity, was exciting the attention of the philanthropic Howard. On the 5th of November 1774, he visited the New Manchester House of Correction at Hunts Bank, which had been built on the site of the old one recently pulled down, where he found twenty-one prisoners, for whose better state, as well as improved discipline, he offered several suggestions; at the same time pleading the cause of those whose confinement had been unnecessarily protracted. He did not make an unsuccessful suit. Visiting the prison in a following year, he only found six prisoners immured within its walls. In another year, 1776, however, the number had increased, though still below the original standard, being twelve. In 1779, he found eleven prisoners within its cells, and in 1782, when the population of the town was greatly multiplied, fourteen prisoners.

7. *The death of Dr Samuel Peploe.*—A. D. 1781.

In 1781, Dr Samuel Peploe died. One who was personally acquainted with him has summed up his character: “he was a devout Christian, an able preacher, and a sound divine.”

Dr Peploe was buried in the broad aisle of the Cathedral of Chester, where a monument was erected to him with the following plain and unostentatious inscription:—

Sacred to the memory of Samuel Peploe, LL. D., Chancellor of the Diocese of Chester, and Warden of the Collegiate Church of Manchester. He died Oct. 22d, 1781, aged 82 years.

CHAPTER XXVIII.

THE WARDENSHIP OF RICHARD ASSHETON, D. D.—A. D. 1781 TO 1800.

Drawn up from communications made to the Publishers, and other sources. P

Dr RICHARD ASSHETON, the successor of Dr Peploe, was born on the 19th of August 1727. He was the youngest of the two sons of Ralph Assheton, Esq. of Downham Hall, in the county of Lancaster, who was the leading branch of the two families of Middleton and Whalley Abbey. His mother was Mary, only daughter of Thomas Lister of Gisborne Park, the ancestor of the present Lord Ribblesdale. He was educated at Westminster School, whence he went to Brazen-nose College, Oxford, where he successively took his degrees of Bachelor and Master of Arts, and was elected a fellow of the said College. He was ordained

^P It may be proper to remark, that the late Mr Greswell's collection of historical extracts relative to Manchester, closes at the date of the wardenship of Dr Assheton. As no particulars were collected by him concerning the family and education of this warden, or are perhaps to be found in any printed document, the blank was supplied at the request of the publishers, through the medium of a much respected literary gentleman of the neighbourhood of Manchester. In the correspondence which he had for this purpose with Mrs Perfect of Thorp Arch, in Yorkshire, daughter of the late Dr Assheton, his questions were answered in a most intelligent and succinct manner.

The other materials of this chapter are chiefly collected from the histories published by Mr Baines and Mr Aston, and from the parliamentary returns of the public charities.—S. H.

deacon on the 10th of March 1754, and priest on the 7th of June of the same year. In 1757, he married Mary, youngest daughter and co-heiress of William Hulls, Esq. of Popes, in the county of Hertford, and in April of the same year, was presented by Sir Ralph Assheton of Middleton to the rectory of Radcliffe, near Manchester, vacant by the death of Mr Lawson; and in July of the same year, vacated Radcliffe on taking the living of Middleton, which having become vacant by the death of Mr Pigot, was given him by his relative Sir Ralph Assheton. Here he continued to reside until, by special favour of his late Majesty, he was appointed, upon the death of Dr Samuel Peploe, warden of Manchester. At that time, he took his degree of D. D., and when he went to kiss hands for the preferment, his Majesty showed him particular notice, and detained him a considerable time in conversation.

Amidst the numerous ecclesiastical events connected with a town now so much increasing in population as Manchester, a general view of the leading features of the annals of Dr Assheton's wardenship will be sufficient.

The churches built during this time were numerous. These were, first,

Saint Peters.—This church, planned by Mr Wyatt, of the Doric order of architecture, was built by subscription, the foundation being laid December 11th, 1788. The presentation was vested in twenty-one trustees for sixty years from the date of the consecration deeds, and afterwards in the warden and fellows of the Collegiate Church. The Church was consecrated on the 6th of September 1794; the Reverend Samuel Hall, M. A. being the first minister. Over the altar was placed a fine descent from the cross by Annibal Caracci.

Saint James's Church was consecrated August 18th, 1788, the church being built by the Reverend Cornelius Bayley, D. D. in whom and his heirs the presentation is vested for sixty years from the date of the consecration deeds, and afterwards with the warden and fellows of the Collegiate Church.

Saint Michael's Church was built by the Reverend Humphrey Owen, M. A. (one of the chaplains of the Collegiate Church) in whose family the presentation was fixed for sixty years from the date of the consecration deeds; after which it was to vest in the warden and fellows of the mother church. This church was consecrated on the 23d day of July 1789. The benefice is a perpetual curacy.

Saint Stephen's Church was built by the Reverend N. M. Cheek, and consecrated 1794. The presentation was to be on the same terms as the forementioned churches of Saint James and Saint Michael.

Saint Mark's Church, Chetham Hill, was founded in the year 1794, by the late

Reverend E. Ethelstone, A. M. and finished by his son, the Reverend Charles Wickstead Ethelstone, A. M. Fellow of Christ's College, Manchester.

Two new churches, Saint Clement's and Saint George's, did not meet with consecration. Divine services are, however, performed in them agreeably to the liturgy of the Church of England.^r

The number of dissenting meeting-houses built during Dr Assheton's wardenship was to an amount, which then, and with good reason, excited the greatest surprise. To enumerate them is not demanded in the present history. It is sufficient to observe, that they were severally built by congregations of Independents, Baptists, Swedenborgians, Quakers, and Unitarians. A new Roman Catholic Chapel, of an increased size, was likewise added to the one which had previously subsisted.

The public charities of Manchester are honourable features of this period.

James Clayton, in 1784, bequeathed to the churchwardens and overseers, L. 400, to be paid after the death of his wife, and the interest applied in the purchase of bedding and bed-clothes, to be distributed, every St Thomas's Day, among poor working inhabitants, being house-keepers, and residing in Manchester.

Joseph Champion, in 1784, left L. 100, on trust, to apply the interest in the purchase of twelve penny loaves, to be distributed on St Thomas's Day, to persons sixty years of age, or upwards.

Thomas Hudson, in 1787, left L. 500, to trustees, that the interest should be paid to the boroughreeve, in augmentation of the charities entrusted to him in that capacity.

On the 5th of May 1790, an institution was formed for the delivery of poor married women, for giving them advice, and supplying them with medicines. A hospital was afterwards added to the establishment, for the reception of such indigent women as could not be properly accommodated at their own habitations.

The Strangers' Friend Society, "for the relief of poor strangers, sinking under the pressure of poverty and disease," owed its rise to the methodists in the year 1791.

In 1792, sermons were preached in all the churches and chapels of the establishment, as well as of dissenters, towards defraying the expence of adding a Dispensary to the Infirmary, by means of which the sum of L. 4297, 17s. 6d. was collected for the building required.

^r It may be remarked, that on the 21st of September 1787, the new cemetery of Saint Michael's was consecrated for the interment of the poor.

In the spring of 1796, originated that most useful appendage to the Infirmary, the House of Recovery, the object of which was "to ameliorate the condition of the poor; to prevent the generation of diseases; to obviate the propagation of them by contagion; and to mitigate those which exist, by providing comfort and accommodation for the sick." For the purposes of this institution, a spacious house was built, for the reception of patients labouring under the contagion of fever.

The municipal improvements of Manchester, which were alike promoted by the Clergy and the laity, form another character of this period.

In the year 1787, a new prison was projected in Manchester, calculated to put into effect the more effectual moral discipline, which the benevolent Howard was the first to suggest, and, accordingly, in this year, the first stone of the New Bailey Prison was laid by the chief magistrate of Manchester, the object of which was explained upon the brass plate inserted in it: "On the 22d of May 1787, and in the 27th year of the reign of George III. King of Great Britain, France, and Ireland, this Gaol and Penitentiary-House (at the expence of the Hundred of Salford, in the county palatine of Lancaster) was begun to be erected; and the first stone laid by Thomas Butterworth Bayley; and that there may remain to posterity, a monument of the affection and gratitude of this county, to the most excellent person, who hath so fully proved the wisdom and humanity of separate and solitary confinement of offenders, this prison is inscribed with the name of JOHN HOWARD."

The policy of the establishment of poor-houses has long been considered questionable, but it cannot be for a moment a question, that if they are really necessary, the inhabitants of them ought to be under a good state of moral government. This was provided for, when a new alms-house, on a large scale, commensurate with the increased population of the town, was built in the year 1792. A manufactory of cotton goods was established in the house, in which the stronger poor were to be employed, and the children instructed in the arts of winding, warping and weaving. The general management of the house is under the check of district overseers. Another poor house in Salford, upon similar principles, was opened in the year 1793.

In the year 1785, an act took place for discharging the inhabitants of the town of Manchester, in the county palatine of Lancaster, from the custom of grinding their corn and grain, except malt, at certain water corn mills in the said town, called the school mills, and for making a proper recompense to the feoffees of such mills, &c. &c.

Regarding the religious and political character of the town at this period, it was

turbulent and distracted. One cause of party spirit was the opposition of the dissenters in the year 1787 to the civil restrictions which they laboured under from the test and corporation acts, which were made the subject of warm contest in the House of Commons, until the year 1790, when the final rejection took place of the motion for their repeal. During the agitations on this subject, which prevailed in Manchester, the opinion of Dr Assheton was unfavourable to the pretensions of the dissenters, against which, as well as Catholic emancipation, he wrote several small tracts.

Another cause of the distractions of this period, was the French Revolution, which involved in it a train of afflictions, in which all the nations of Europe have more or less participated. In Manchester the political questions of this period were discussed with rancour and bitterness.—But over these times let us throw a momentary veil. The scenes are in the remembrance of many who still live, and they cannot now be discussed, without the risk of reviving a party spirit, which is fast subsiding.

It is sufficient to remark on the present occasion, that Dr Assheton was selected to take up a loyal address to the King, from such as were hostile to a reform in Parliament, against which measure he had employed his pen. On this occasion he was again honoured with the particular regard of his Sovereign.

But amidst all the distractions of Manchester, Dr Assheton never lost that equanimity of temper which flows from the settled principles of a *mens conscia recti*. This was shewn when his house was attacked by a violent mob, on which occasion he personally confronted the rioters, and fearlessly remonstrated with them in a temperate speech, which led to their quiet dispersion.

Dr Assheton held the wardenship of Manchester College until the time of his death; though his state of health for a few years before did not permit him to take any active part in the affairs of his church.

He died much regretted on the 6th of June 1800, and was buried at Downham, in the county of Lancaster, the manor of which was in the possession of the family.*

The following inscription records the memory of Dr Assheton.

“ In the vault, on the north side of this chapel, are interred the remains of the Reverend Richard Assheton, D. D. warden of the College of Christ, in Man-

* Downham Hall, in Lancashire, with the manor and family estate, is now in the possession of William Assheton, Esq. who inherits the same from his late father, Ralph Assheton, Esq. older brother of the late Richard Assheton, D. D.

chester, and rector of Middleton, in this county. He was the second son of Ralph Assheton, Esq. lord of this manor, and Mary, the daughter of Thomas Lister, Esq. of Arnold's Biggin, in the county of York.[†]

“ He was born on the 19th of August 1727, and married Mary, the youngest daughter and co-heiress of William Hulls, Esq. of Popes, in the county of Hertford, by whom he had one son and four daughters: Mary, Richard Hulls, Elizabeth, (married to James Whalley, Esq. of Clerkhill, who died in 1785, in the 24th year of her age, and was buried at Whalley, in this county,) Caroline and Catherine.

“ He died sincerely lamented and esteemed on the 6th June, 1800.”[“]

CHAPTER XXIX.

ANNALS OF THE WARDENSHIP OF THOMAS BLACKBURNE, LL. D.—A. D. 1800
TO 1823.

Collected from various sources.^x

THE Reverend Thomas Blackburne, the successor of Dr Assheton, was the second son of Thomas Blackburne, Esq. (who filled the office of High Sheriff of Lancaster in 1763,) by Miss Ireland Green, eldest surviving daughter of Isaac Green, Esq. Lord of Childwell and Hale. He was the youngest brother of John Blackburne, Esq., for many years the representative of the county of Lancaster. Dr Blackburne married at Runcorn, in 1782, Margaret, eldest daughter of Sir Richard Brooke, of Norton Priory, in Cheshire, Baronet.

[†] The family of Mr Lister, the ancestor of the present Lord Ribblesdale, are since removed to Gisburn Park.

[“] Other inscriptions relative to Dr Assheton's family, are as follows:—

His only son, the Reverend Richard Hulls Assheton, M. A. of Brazen-Nose College, in Oxford, died at Lisbon in 1785, in the 26th year of his age, and was buried near the remains of his maternal grandfather, William Hulls, Esq. in the parish church of Bromley, in the county of Kent.

In the vault also are deposited the remains of Mary, relict of Richard Assheton, D. D.

She died at Thorp Arch, in the county of York, on the 14th of October 1815, in the 80th year of her age.

^x Mr Palmer has obligingly supplied me with many materials for the present chapter.

A year after Dr Blackburne was appointed to the wardenship of Christ's College, Manchester, the population of the town amounted to the number of 84,053 persons ; with the view, therefore, of affording an increase of accommodation for the lower classes within the walls of the Collegiate Church, this structure has subsequently undergone divers alterations, most of which, particularly those which were confined to mere restoration, may be regarded as improvements.

The charitable bequests and institutions of Manchester continued at this period to increase. Sarah Brearcliffe, who died in 1803, left L. 300, on trust, to be laid out as seemed best, that the yearly income might be applied in the maintenance or relief of fifteen old housekeepers, inhabitants, with a good character, either of Manchester or Salford, for seven years, and who did not severally possess the yearly income of forty shillings, the oldest persons always to be preferred ; and, on the death of the trustees named in the will, the two chaplains of the Collegiate Church, the rector of Saint Ann's, if the officiating minister, but if not, the curate, and the rector of Trinity chapel, Salford, if officiating, but if not, the curate, to have the sole management of the trust premises, and the nomination of the objects of the charity.

By a will, dated November 14th, 1807, Thomas Henshaw, Esq. of Oldham, expressed his wish that a Blue Coat School should be erected at Oldham, and a Blind Asylum established at Manchester, under the management and direction of trustees ; and for that purpose he bequeathed L. 20,000 to each of these charities, directing, however, that the said money should *not* be applied to the purchase of lands or the erection of buildings ; and by a codicil to his will dated the 9th January 1808, he bequeathed to the Blue Coat School, the further sum of L. 20,000, empowering his executors to fix the establishment of the said Blue Coat School at Manchester, instead of Oldham, if they should think it more convenient.

On the 4th March, 1810, this princely benefactor died, but owing to the difficulties of executing the trust, from the prohibition against building or buying land, the capital sum has been allowed to accumulate, and the fund now amounts to about L. 90,000.

The other charitable institutions which characterize this period are the Sunday schools belonging to the established church, of which Dr Blackburne was the president, as well as the similiar ones under the same name of the dissenters ; an institution appointed in the year 1815, for curing diseases of the eye ; a Society promoted in 1816, for the improvement and encouragement of faithful servants ; a Lock Hospital founded in 1819 ; and in 1822, a Female Penitentiary, a Clothing Society, and a Dorcas Society.

Only one church of the establishment appears to have been built during this wardenship,—namely, All-Saint's Church, founded by the Reverend Charles Burton, LL. B. and consecrated the 12th of April 1820.

The dissenters' chapels were numerous. These were severally erected by the New Methodists, Swedenborgians, Welsh Methodists, Independents, Unitarians, &c.

On the 27th of September 1820, the Roman Catholic Chapel of Granby Row, dedicated to Saint Augustine, was opened. The architect was Mr John Palmer. —It cost L. 10,000.^y

But the leading feature in the wardenship of Dr Blackburne is the long dispute regarding the tithes between the college and the parishioners of Manchester, which was not settled till about two months after the death of the warden, by the Lord Chancellor (Eldon.) The judgment upon it, dated Lincoln's Hall, the 13th and 15th of March 1828, has been described in the public papers as follows :

“ The suit was instituted by the warden and fellows of the Collegiate Church of Manchester, (as rectors of the parish,) and Mr William Joule, their lessee, against ten occupiers of different farms in the parish of Manchester, (which comprehends thirty townships,) to recover the payment of tithes in kind of hay, milk, potatoes, agistment or keep of ley-cattle, gardens, and all other titheable produce and increase. The plaintiffs included the tithes in kind of corn among their other demands, although this species of tithes had always been paid without any dispute ; but no tithes in kind had ever been paid within the parish for hay, milk, agistment, or gardens ; nor had any of such tithes ever been demanded before the lease was granted to Mr Joule. The defendants resisted the claims of the Collegiate rectors and their lessee to all the tithes, (except the corn tithes,) and insisted that they were exempt from the payment of the tithes in kind by a variety of parochial moduses or small sums, which had annually been paid for time immemorial by the parishioners. In September 1803, a joint commission was opened for the examination of witnesses on behalf, as well of the clergy and the lessee as of the defendants, and was not closed until April 1809, under which the depositions of 172 persons were taken ; 140 being witnesses for the parishioners. The cause was twice heard before the late Master of the Rolls, when the plaintiffs con-

^y There are various other incidental occurrences of a miscellaneous nature occurring during the wardenship of Dr Blackburne, which might be collected, but, as they are to be found in all the common guide books of Manchester, they are scarcely worth noticing. It might perhaps be mentioned, that, in February 1804, the first couple was married in St John's ; the mother church having, from the passing of the marriage act in 1574, till that time monopolized the ceremony. The same dues, however, are paid to the Collegiate Church as if the parties were married there.

tested the legal validity of the moduses. By the decree made at the Rolls, the moduses for milk and agistment, and a modus for small tithes cultivated by the plough, (which were pleaded as an exemption from tithes of potatoes and other articles grown in the fields,) were held to be valid moduses in point of law ; but the Master of the Rolls directed an issue to be tried by a jury at the assizes at Lancaster, to ascertain the immemorial existence of the hay modus. The moduses pleaded by the defendants for gardens, orchards, poultry, and colts, were held to be valid moduses, and issues were directed upon them ; it being the privilege of the rector, where a modus is pleaded which is good in law, to have an issue directed, on the trial of which he may contest the fact of its immemorial existence. The plaintiff's bill as to corn-tithes (which were not in dispute,) was dismissed, and the whole of the costs of the cause were reserved for the future directions of the court. The cause was heard before the Lord Chancellor on appeal from the decree of the Master of the Rolls, and his Lordship confirmed the former decree, except as to the hay modus, which his Lordship decided to be invalid. The plaintiffs having pressed for the full costs of the appeals, the Lord Chancellor refused the application. By this decree all the lands in the parish of Manchester (except a few farms which have particular exemptions,) will be subjected to the payment of one-tenth of all the hay, milk, and potatoes produced within the parish, as well as one-tenth of the value of the agistment of barren cattle. Some of the public newspapers having in the report of the case attributed to the plaintiff's counsel a statement, ' that no tithes whatever had been paid during the period in which the cause had been pending,' we are authorized to contradict this mis-statement. The fact is, that tithes of corn have been paid generally throughout the parish to Mr Joule, with the exception of two townships, in one of which the lands principally belong to the warden and fellows. It is understood that Mr Joule surrendered his lease to the warden and fellows about four years ago, since which time the tithes of corn have been generally paid to the warden and fellows throughout the parish, including the two townships above alluded to ; and in these two townships the tithes of corn were regularly paid to Mr Joule for several years after the commencement of the suit. The parish has also been erroneously stated as containing 50,000 acres, instead of about 15,000 acres, which we believe to be the full measure of the agricultural lands in the parish."

On Sunday the 5th of January 1823, Dr Blackburne, after having officiated at the sacrament in the morning services, was taken ill. On the return of the clergy for the evening services they found the warden complaining of cold. but he could

not be prevailed upon to leave the church until prayers were over, when he was removed to his lodging in Fountain Street. He died on the Friday morning following, the 10th of January 1823.

The following character of Dr Blackburne appears in the Manchester Chronicle of Mr Wheeler. "He was a gentleman of obliging manners and of ready access to all persons. He had a very impressive manner in reading the prayers of the church, which was aided by a most powerful voice; and his discourses from the pulpit were universally allowed to be excellent, both for the soundness of the doctrine, and the true Christian morality which they inculcated. He was in the sixty-seventh year of his age, and he died not less respected than lamented."

Dr Blackburne was buried at Hale in the sepulture of his ancestors.^a

CHAPTER XXX.

THE WARDENSHIP OF THOMAS CALVERT, D. D. COMMENCING A. D. 1823.^b

Drawn up from communications made to the Publishers.

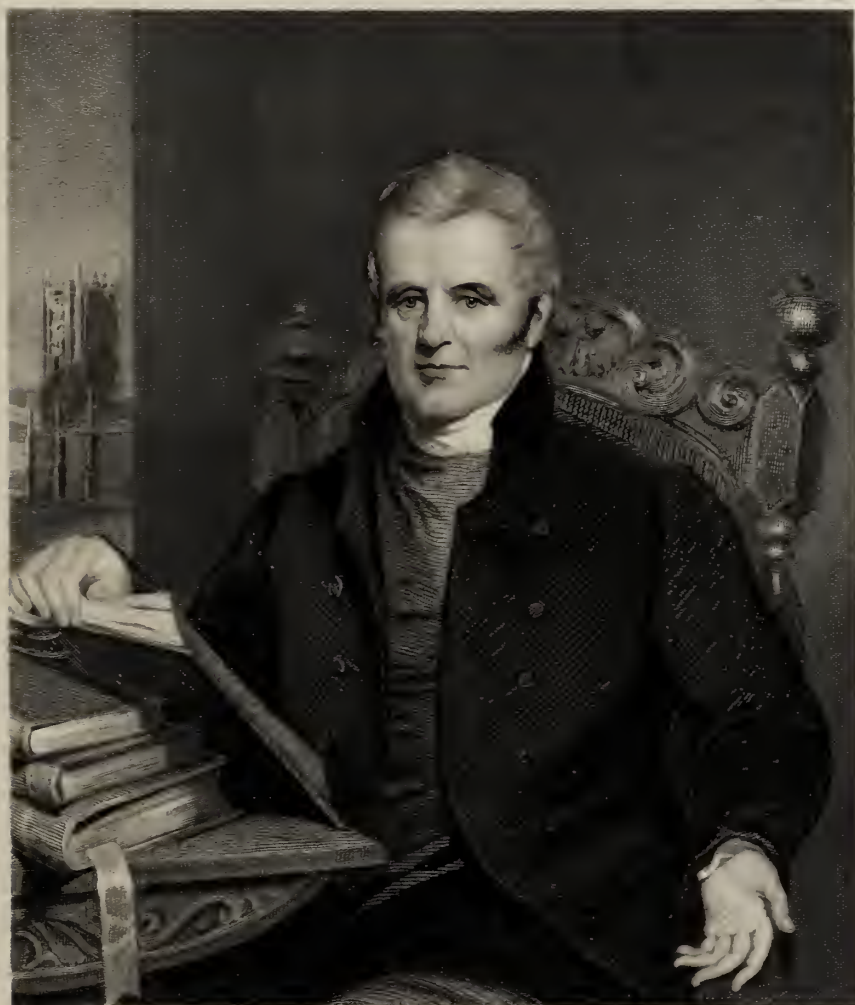
ON Saturday the 8th of March 1823, the present learned and estimable warden, The Very Reverend Thomas Calvert, D. D., was installed. He is the twenty-fourth warden of the Manchester College since the original foundation by Thomas Lord de la Ware.

Dr Calvert is a native of the county of Lancaster, and was educated at St John's College in the University of Cambridge, under the tuition of The Very Reverend Dr Wood, the present venerable head of that society and Dean of Ely. He was for many years fellow, and in 1814 succeeded Dr Wood as public tutor of the College. In the University he filled the situation of Lady Margaret's preacher, and the important office of Norrisian Professor of Divinity. He was also one of the preachers of his Majesty's chapel at Whitehall; in which capacity he was first introduced to the notice of the late Earl of Liverpool, who usually attended that place of worship.—In consequence of a representation made by this nobleman, conjointly with the present Lord Stowell, to the then Bishop of Lon-

^a He left behind him three daughters: Frances, the eldest, married to Ralph Peters of Platt Bridge, Esq.; Emma, the second daughter, who died young; Mary, the youngest daughter, married to the Reverend Peter Leigh of Lymm, in Cheshire.

^b For the communications which have enabled me to form this chapter, I beg to express my acknowledgments.—S. H.

WILLIAM GIBSON, SCULPTOR.



THE VERY REVEREND THOMAS CALVERT, D.D.

Dean of Christ Church

WILLIAM GIBSON, SCULPTOR.

By Appointment to Her Majesty Queen Victoria

and to His Majesty King George the Fourth

179, Fleet Street

London

don, (in whom is vested the appointment of the preachers,) he was requested by that prelate to publish some sermons preached by him in the chapel at Whitehall. Shortly after the publication of these sermons, Lord Liverpool presented him to the valuable rectory of Wilmslow, at that time claimed by the Crown; and, on the demise of Dr Blackburne, recommended him to his Majesty, who appointed him warden of Manchester.—This appointment, unsolicited and unlooked for, may be mentioned as one proof among many others, of the pure and disinterested motives by which this amiable nobleman was actuated in the disposal of his church patronage as prime minister.

During this wardenship, the architectural restorations and improvements of the Collegiate Church have been industriously, and with better taste, continued.

Another circumstance, of the utmost importance to record, is the parliamentary inquiry, which has been directed into the existing state of the various public charities of Manchester, most of which we have had occasion to record in the annals of the Collegiate Church. The result has shewn in some few cases a melancholy misappropriation of charitable bequests, which has been going on during a series of years. In other instances, however, the equitable distribution of the funds of donors, will reflect a lasting credit on the conscientious individuals who were entrusted with their respective management.

The churches of the establishment built at Manchester since the year 1823 to the present time 1830, are three in number, which have been erected agreeably to the act passed in Parliament for the erection of new churches.

On the 24th of September 1825, St Matthew's Church, Camp Field, was consecrated by the Right Reverend Dr Blomfield, Lord Bishop of Chester.^c

The commissioners for building new churches have assigned a district to the church, and constituted it a *district parish* church, under the provisions of the church building acts. The amount granted was L. 14,000.

The first stone was laid by the Right Reverend Dr Law, Lord Bishop of Chester.

The first and present minister of the above church is the Reverend E. B. Shaw, M. A.

^c This is perhaps, with the exception of the Collegiate Church, one of the most beautiful structures in Manchester, built in the vilest of situations.—S. H.

St Philip's Church, Salford, was erected at the sole expence of his Majesty's commissioners for building additional churches.

It is a plain Grecian structure. ^d It was consecrated by Dr Blomfield, the then Lord Bishop of Chester, on the 25th of September 1825. It contains 2000 sittings, 1200 of which are free.

It has recently been constituted a district parish church under the authority of his Majesty's commissioners. ^e

The third church built by the commissioners is at Hulme, a village now joined to Manchester.

The population of the township of Hulme, the western suburb of Manchester, having, within these few years, increased in very rapid proportion, a grant of L. 14,000 was obtained from his Majesty's commissioners for the erection of a new church in that neighbourhood; and a plot of land being provided for the purpose by the munificence of Wilbraham Egerton, Esq. of Tatton Park, in the county of Chester, who effected an exchange of ground in his own possession for a most eligible site belonging to the trustees of his Grace the Duke of Bridgwater, the foundation of the intended structure, dedicated by the name of St George, was laid with great solemnity by the Right Reverend C. J. Blomfield, Lord Bishop of Chester, on Thursday the 7th of September A. D. 1826.

The building was carried on with great diligence; and, although the edifice is of a size sufficient for the accommodation of more than 2000 persons, it was nearly completed on the 9th of June 1828, when the Reverend Joshua Lingard,

^d Its peculiar design ought to be studied by every architect—to be avoided.—S. H.

^e The boundary of this parish “commences at the westerly side of a certain public bridge over the river Irwell, called the New Bailey Bridge; thence proceeding all along and adjoining to the westerly side of the river Irwell up to the New Bridge Road, which leads from the town of Eccles to the town of Manchester; thence continuing all along the north side of, and adjoining to the same road as far as such road lies co-extensive with the township of Salford; thence in a north easterly direction all along the line which divides the township of Salford from the parish of Eccles, and so continuing until that line joins the river Irwell on the westerly side thereof; thence proceeding in a curved and irregular line along the side of the said river which adjoins the township of Salford, and extending up to a point at which the south side of Peru Street, if produced westerly, would meet the said river; thence proceeding all along the south side of Peru Street so produced, and at the east end thereof continuing in a southerly direction along the west side of a certain ancient road (now laid out as a street but not yet named,) adjoining on the east side the new market in Salford; thence crossing Chapel Street at Whitecross Bank, and proceeding all along the south west side of Irwell Street to Stanley Street; thence along the south east side of Stanley Street up to the New Bailey Bridge aforesaid.”—Copy from the Gazette, July 4th, 1828.

B. A. of St Mary Hall Oxford, was appointed to the curacy, on the nomination of The Very Reverend the warden and the Reverend the fellows of Christ's College, Manchester. After some unexpected delays, which took place in consequence of the translation of Bishop Blomfield to the see of London, the church was eventually consecrated on the 9th of December following, by his successor Dr Sumner, who preached an excellent sermon on the occasion.

The church, which was built after the design of Mr Goodwin of London, is of a pure and uniform style of architecture, prevalent in England for a period of more than 160 years, from the reign of Richard II. to that of Henry VIII., and known by the names of the florid Gothick, and perpendicular English style.

The whole cost of this edifice, which forms the most attractive object at the entrance to the town from Chester, is estimated at upwards of L. 20,000.^f

The dissenting chapels of Manchester have continued to increase, though it may be doubted, whether to the proportion which took place during the preceding

^f The particulars of this church (St George's Church, Hulme,) have been obligingly supplied by the Reverend J. Lingard, B. A., who has added to them the following account of its architecture:—

“The body of the church is remarkable for its simplicity and the beauty of its proportions. The tower, which is of a most ornamental character, displays the talent of the architect to the greatest advantage, and may perhaps be reckoned the most beautiful of his many beautiful works. It is of four stages; and such is the singular felicity of its construction, that it bears the appearance of much greater elevation than in reality it possesses. The bold projecting buttresses, which are set square at each corner of the tower, are carried up the three lower stages, and terminated at each set-off by a canopy and finial; from the upper part of the third stage there springs, at each angle of the tower, an octangular turret, which rises to the summit of the tower, and shooting above the battlement to a very unusual height, is surmounted by a crocketed pinnacle and finial. Between each of these turrets, on the four sides of the tower, there are three lower pinnacles;—the two extreme ones surmounting a flat buttress, brought up from a battlement carried along each side of the tower at the second stage; the one between, which is rather higher than the others, rises from a buttress which springs from the top of the bell-chamber window. The whole of this arrangement, which is very novel and striking, adds much to the richness and effect of the structure.

“The interior of this church, which is neat and handsome, corresponds rather with the simplicity and elegance of the body of the building, than with the rich and highly ornamented architecture of the tower.

“The burial ground surrounding the church, which is very extensive, is enclosed by a handsome Gothick palisade, executed, together with the gate pillars, which are extremely rich and beautiful, after the designs of the architect of the church.”

wardenship. Among these are new congregations of Baptists, Welsh Calvinists, and a sect named Bible Christians, who do not eat animal food or drink intoxicating liquors.

The cause of education has been greatly promoted in Manchester by the members of the established church, in common with dissenters. In the year 1825, according to Mr Baines, the number of day scholars receiving gratuitous education at the free schools of Manchester was 2582 ; the number of Sunday scholars 25,684, forming the grand aggregate of 28,266, which amounts to more than five sixths of the whole number of children in the two townships of Manchester and Salford, between the ages of five and fifteen years.

On the 9th of February 1825, a Manchester school was formed by private subscription for the education of the deaf and dumb. Children from nine to fourteen are admitted.

A particular character of this time is the anxiety that is evinced among every class of persons for the dissemination of all kinds of knowledge, whether it be religious or that which is adapted to the common professions of life. Societies for distributing religious works, for instructing artizans, as well as for the improved education of the higher ranks, now command a great share of public attention. Each of these have been promoted by the munificent inhabitants of Manchester, who have long since boasted of Bible Societies, National and Lancasterian schools, to which they have lately added a Mechanics' Institute, and a Royal Institution.³ The

³ The design of the Royal Institution is not, however, new to the town. It was the favourite object of the late Reverend Dr Barnes, who was of opinion that there was a particular course of scientific studies as necessary for commercial life as for the professions of the law, of physic, and of divinity, and in this view he was strengthened by the existing members of the Manchester Philosophical Society. In concert, therefore, with Dr Percival, Mr Charles White, Mr Thomas Henry, and various others, it was proposed to institute "A College of Arts and Sciences," which was intended, as they added, "to provide a course of liberal education, compatible with the enjoyments of commercial life as well as with all its higher interests." Lectures on practical mathematics, chemistry, and the fine arts were accordingly advertised, while Dr Barnes proposed to give a course of lectures "on the origin, history, and progress of arts, manufactures, and commerce,—the commercial laws and regulations of different countries,—the nature of commutative justice ; of oaths, contracts, and other branches of commercial ethics."—It is lamentable to think, that an institution of this kind, which promised to be of invaluable benefit to the higher mercantile orders of Manchester, should have failed from no other cause than the petty discords and bickerings which arose from the jealousies of opposite religious sects. Churchmen and dissenters could not then meet on friendly terms, upon an object in the promotion of which each party was

Literary and Philosophical Society, which has so long flourished under the conduct of a succession of eminent men, still keeps up its dignified character, being at the present day enabled to boast of the names of a Dalton and a Henry.

The annals of the Manchester College up to the existing date, will be concluded by recording the names of the clergy who, in June 1830, fill the offices of the church.

The Very Reverend Thomas Calvert, D. D., Warden of the Collegiate Church of Christ in Manchester, and Dean of the Deanery of Manchester.

The Rev. John Gatcliffe, A. M.	}	Fellows.
The Rev. Charles Wicksted Ethelstone, A. M.		
The Rev. John Holdsworth Mallory, A. M.		
The Rev. John Clowes, A. M.		
The Rev. Cecil Daniel Wray, A. M.	}	Chaplains.
The Rev. Richard Remington, A. M.		

CHAPTER XXXI.

CONCLUSION.

By Dr HIBBERT.

THE History of the Manchester College is at length drawn to a close. The events connected with it have an importance far greater than is attached to most of the ecclesiastical institutions existing in the county of Lancaster.

In the early history of the deanery of Manchester, the foundation of the college by the noble Delaware,—the exemplary piety of the first wardens,—and the munificence of a Stanley, are honourable features of the Roman Catholic annals of the town.

equally interested. The consequence was, that, although the College of Arts and Sciences was patronized by the Earl of Derby, Sir Thomas Egerton, and Colonel Stanley, the design fell through.

The principles of the former projected institution are so truly good, that it must be grateful to think that they have ultimately prevailed. They have formed the motives for which the present Royal Institution of Manchester was founded.—S. H.

The progress of the reformation in Lancashire, notwithstanding the exertions of a Bradford, was slow and imperfect; whence the new constitution which was given to the munificent foundation of Delaware, whereby it became less the College of Manchester than the College of Lancashire, and all the adjoining counties, being, in the language of Strype, “a noble and useful foundation for learning, and propagation of religion in these northern parts.”

The reign of Puritanism commenced in Manchester with the sanguinary persecutions of the Papists under Bishop Chatterton, and it was at its height when under the covert of fighting the cause of the Parliament, the Puritans waged a war of extermination against the Roman Catholics, and carried with them throughout the whole of the county sorrow and desolation.

The fate of the Presbyterian church of Manchester which was then set up, forms the most instructive portion of the history which succeeded. To its intolerant spirit were opposed the united efforts of the Episcopalians and the Independents, and the result was favourable to the sentiments which then began to be discussed of religious liberty. This issue was no slight cause of the forbearance which was shown in Manchester to the Non-conformists, when Episcopacy had recovered its sway.

With the revolution of 1688 which followed, the disputes of past years were renewed. Jacobitism was checked in the onset, but, with the accession of new indwellers in Manchester, became eventually strong, and gave rise to all the convulsions which the civil community, as well as the church, underwent, from the last expiring efforts to reinstate the unfortunate House of Stuart.

The ecclesiastical period which succeeded to this event was comparatively calm, until it began to be ruffled by the commotions with which the whole of Lancashire, in common with the kingdom at large, was more or less affected, from the apprehension of the demoralizing effects which might result from the influence of the French revolution. The same period is also characterized by the increase of Protestant dissenters, and by their impatience under the penal statutes of former years, though there seems to have been little or no disposition on the part of their opponents to put them in force.

But we have at length arrived at that epoch when religious freedom, which had long been making a slow yet steady progress, has ripened into maturity. Civil disabilities for conscience sake are swept away from the penal code of England, and the banner of contention, which of old has called the Papist and the Protest-

ant,—the Episcopalian and the Non-conformist into the field of war and bloodshed, is doomed,—perhaps for ever,—to be furled.

Other traits in the character of the remarkable period in which we live, we cannot but regard with solicitude. We live at an epoch when the religious community of England is becoming more distinguished by an inclination towards the fanaticism of puritanic times, than towards the open infidelity which has of late years been the unfounded dread of the alarmist. We live at an epoch when the espousal of particular modes of faith is considered as paramount to the sound ethical maxims which flow from the true spirit of undefiled Christianity. We live in an age when the delusions of instantaneous conversion, and the privileges of the self-created elect, are fatal to the only condition upon which the cultivation of true virtue depends, namely, upon the progressive influence of moral habits, which it is the province of the gospel not to unnaturally force, but to calmly direct. In former times, the same highly excited state of misguided enthusiasm has relapsed into an opposite extreme of scorn and dissoluteness, or of utter disbelief. Let us hope, then, that the experience of past ages may still press upon the recollection, and not be lost to our country; and that it be the object of an enlightened hierarchy to watch the national symptoms with diligence, and by the force of example and doctrine to give a new bias to the public mind. This can only be effected by pointing out to the deluded that true moderate course, which disclaims, as equally dangerous to religious discipline, the insidious reasoning of the sceptic and the infidel, or the self-confidence of gifted pretensions, of inspiration and of mysticism.

APPENDIX TO THE PORTION OF THE HISTORY OF CHRIST'S COLLEGE, MANCHESTER, WHICH IS CONTAINED IN THE SECOND VOLUME.

CHAPTER XXII.—THE WARDENSHIP OF RICHARD WROE, D. D.

IN my account of this wardenship, I omitted to notice the following bequest:—

Charles Broster, by will, (1703) left L. 100 on trust, to be laid out in the purchase of a rent-charge, to be paid to the minister, constables, church-warden, and overseers of Salford; one-half thereof to be distributed in coals among poor widows and housekeepers of the township not receiving alms, and the other half to be applied in clothing poor children, and providing each with a Church of England Catechism.

It would appear by the college registers, that Dr Wroe had entered three times into the married state.—(See page 182, Appendix.)

CHAPTER XXIII.—THE WARDENSHIP OF DR SAMUEL PEPLOE, THE ELDER.

Of the descendants of Dr Samuel Peploe, Warden of Manchester, and Bishop of Chester, some account will be found in Dr Ormerod's Cheshire, Vol. I. page 80.

From this history, it would appear that the Bishop obtained nothing more than the Lambeth degree of B. D.

CHAPTER XXV.—THE EVENTS OF THE YEAR 1745, &c.

Information regarding the progress of Charles Edward through Lancashire will no doubt be found disseminated through many other narratives besides those which I have quoted. Since drawing up my account of the events of this period, I found some additional information, which it may be worth while to notice.

When the Scottish forces reached Preston, we are told by Sir Walter Scott in his "Tales of a Grandfather," that the Highlanders felt a reluctance to entering the town, on account of its having been on former occasions the site of engagements, which were fatal to the farther progress of the Scots in their invasion of England; as, for instance, during the great Rebellion under the Duke of Hamilton, and in the year 1715. Lord George Murray had the reputation of having broken the spell, by leading his troops to a village across the Ribble Bridge, where they quartered for the night, and where the Chevalier also arrived.

It is also said by the same writer, that Charles Edward was, for the first time that he landed in England, received at Preston with cheers, but that he obtained no recruits.

Dr Ormerod, whom I regret not having sooner consulted, has furnished us with a few particulars of the rest of the march. He relates an interesting anecdote which occurred in Manchester to Mr Johnson, his ancestor. The young Chevalier's aid-de-camp, was quartered at the house of this gentleman, from whom a letter had been intercepted, which described the approaching party as rebels. For this offence he was made a prisoner in his own mansion and severely treated. On one occasion, when he was admitted to a large party of the officers who were carousing in the house, King James was the first toast, and upon the host being asked for his, he had the temerity to give KING GEORGE. Some of the officers then rose and touched their swords; but one of the seniors exclaimed, "He has drank to our prince, and why should we not drink to his? —Here's to the Elector of Hanover!"

According to Dr Ormerod, a council of war was held in Macclesfield, where it was determined to make some forced marches, with the view of getting between the Duke of Cumberland's army and London.

In the march to Derby, one division proceeded with the Prince towards Leek direct, while the other, 2000 in number, marched through Gawsorth to Congleton.

Other particulars are added in this work, to which the reader may be referred.

Sir Walter Scott has stated, that upon the retreat of Charles Edward from Derby, a violent mob in Manchester opposed the quarter-masters of the Chevalier's army; upon which two battalions and two squadrons were detached to their relief, by whom the mob was dispersed. But on leaving the place, the mob rallied, pursued and even fired upon the rear of the Chevalier's army, although they uniformly retreated so soon as the rear guard faced about.

Since drawing up the account of the rebellion of 1745, I have obtained a printed copy of the paper delivered by Mr James Bradshaw, Lieutenant of the Manchester regiment, to the Sheriff of Surrey, previous to his execution on Friday, November 28th, 1746. There is little in this document worth notice. He stated, that, having obtained leave to serve in Lord Elcho's corps instead of remaining at Carlisle, he fought for his prince at Culloden, where he was captured, and suffered a variety of hardships while immured with a number of wounded prisoners in a Scotch kirk, and on board the *Jean of Leith*. He inveighed against the inhumanity of the Duke of Cumberland and the government of the Elector of Hanover, and, after expatiating on the virtues of his lawful sovereign King James the Third, professed, that he died a member of the Church of England. "The friends of the house of Hanover say," remarked Mr Bradshaw, "that they keep out popery. But do they not let in infidelity, which is almost become (if I may so say) the religion established?"

I have also received, in a letter from Mr Palmer of Manchester, the epitaph which Dr Deacon, as the head of the British Catholic Church, wrote for himself.

"In St Ann's Church-Yard, Manchester, about two yards from the north-east corner of the iron railing, is a raised altar tomb. On the top of the ledger is the following inscription:—


 εἰ μὴ ἐν τῇ σαυρᾷ.*

Here lie interred the Remains (which through Mortality are at present Corrupt, but which shall one day most surely be raised again to Immortality, and put on Incorruption,) of Thomas Deacon, the greatest of sinners, and the most unworthy of Primitive Bishops, dyed the 16th February 1753, in the 56th year of his age.

A little below is this:—

And of Sarah, his Wife, who died July 4th, 1745, in the 45th year of her age. The Lord grant unto ye Faithful here-under lying that they may find mercy of the Lord in y^e day.—2 Tim. i. 18.


 ἐν τέτῳ νίκῃ.

On the south side of the tomb are two pannels; the one towards the west is very much dilapidated; and this is as much as I could retrieve.

"And of James Justus, the son of ——— Deacon and of Sarah his"
 The remainder is defaced.

On the other pannel towards the east this:—

And of Richard Redemptus, their son, who died the fourth day of June 173-, aged four weeks.

* This quotation, as well as the succeeding one, is sculptured in obsolete Greek characters.

On the pannel at the east end this :—

And of Elizabeth Erisebia, their daughter, who died 28th of August 17— aged ten years and an half.

In the Gentleman's Magazine, for the month of September 1821, vol. xci. page 232, there is some account of Dr Deacon, with a copy of the inscription, but it is a little imperfect, and very trifling indeed. The correspondent explains the first part of the Greek quotation to refer to the 6th Chap. of Saint Paul's Epistle to the Galatians: "God forbid that I should glory, save in the cross of Christ." The latter quotation as connected with the conversion of Constantine the great: "By this sign I shall conquer."—I am, &c.

Claredon St. Chorlton Row, March 8th, 1830.

JOHN PALMER."

To Dr Hibbert, Edinburgh.

DOCUMENTS SHOWING (THOUGH IN AN IMPERFECT MANNER THE SUCCESSIVE FELLOWS AND CHAPLAINS OF THE COLLEGE FROM THE TIME OF DR STRATFORD, WITH WHOSE WARDENSHIP THE PRESENT VOLUME COMMENCES.

(Continued from the Addenda in the First Volume.)

The following documents have been collected, as illustrative of the History of the College, by Mr Palmer, architect, of Manchester. They give a list of the fellows and chaplains of the college as far as they can be collected from registers, monumental inscriptions, &c. &c.

N. B.—The dates of deaths seem to allude to the times when the registers were made, and not to the actual days of the decease.

EXTRACTS FROM THE COLLEGE REGISTERS, &c.

1669, March 21, (Died) John, son to the Right Worshipfull Nicholas Stratford, warden of Christ's Colledge in Manchester.

— December 29, (Died) Merriell, daughter to Francis Mosley, one of the ffellowes of Christ's Colledge in Manchester.

1670, Aprill 2, (Died) Anne, daughter to the Wopll. Michael Adams, Balchor. in Divinitie, and ffellowe of Xyte Coll. in Manchester, &c.

— Rev. George Ogden, B. D. made fellow. (See his monumental inscription.)

1689, August 2, (Died) Elizabeth, wife to ye Reverend Richard Wroe, Doctor of Divinity, and Warden of the Collegiate Church of Xst in Manchester.

1693-4, January 25, (Died) Anne, wife to ye Right Wpfull. Richard Wroe, Warden of Christ Colledge in Manchester.

1695, September 20, (Died) Henry Newcome of Manchester, Clerke.

1697-8, March 3, (Married) Richard Wroe, D. D. Warden of Christ Colledge in Manchester, and Dorothy Kennion, pr. Lic. dated 2 Inst.

1699, August 18, (Died) The Rev. ffancis Mosley, late ffellow of this church.

1703, November 30, (Died) The Reverend John Hinde, late Fellow of Christ Colledge in Manchr.

1703-4, February 26, (Died) Richard, son to ye Worshipfull Richard Wroe, Doctr. of Divinity, and Warden of Christ Colledge in Manchr.

1706, May 1, (Died) William, son to the Right Worshipfull Richard Wroe, D. D. Warden of Christ Colledge in Manchester, Deansgate.

1706, June 17, (Died) Roger Kenyon, son to ye Right Worshipfull Richard Wroe, D. D. Warden of Christ Colledge in Manchester, Deansgate.

1706, July 27, (Died) George Ogden, one of the Fellows of Christ's Colledge, Manchester. (In a monumental inscription it is said,—George Ogden, B. D. was born at Kirksandall in Yorkshire; Fellow

of Jesus Coll. Cambridge : Vicar of Harwood near Leeds, 1667 ; Fellow of Manchester College, 1670 ; Vicar of Ribchester 1681 ; was buried July 27th, 1706.)

1709, March 26. (Died) Robert Ash, Chaplain. (From his monumental inscription he does not appear to have been registered.)

1712. During this year the Reverend John Harpur and the Reverend Radley Aynscough were the chaplains who signed registers.

1713-14, February Rev. John Harpur signed the register for the last time.

1715, The Rev. Henry Assheton was a chaplain who signed the registers.

1716-17, March 26, (Died) Samuel Bolton, M. A. Fellow.

1717, September 3, (Died) James, son to ye Reverd. Mr Aynscough.

1717-18, January 6, (Died) Richard Wroe, Dr of Divinity and Warden of this Colleg.

1719, May 23, (Died) Elizabeth, wife to ye Reverd. Mr Aynscough, chaplain.

1719-20, January, The Rev. Henry Assheton, Chaplain, signed the registers for the last time.

1720, August, (Died) The Revd. Richard Assheton, as chaplain, signed the registers.

1722-23, January 11, (Died) Anne, daughter to ye Rev. Rad. Aynscough, chap.

1726, April 12, (Died) Mary, wife to ye Reverd. Roger Bolton, Fellow.

1726. The following names appear as fellows at this time :

Roger Bolton.

John Copley.

Robert Assheton.

Radley Aynscough, who, in February 1726, signed as chaplain for the last time.

1727-28, January 12, (Died) the Rev. Radley Aynscough, (he was A. M. and aged 47. See mon^l. inscr.)

1728, October 19, (Died) Sarah, wife to ye late Radley Aynscough, one of the Fellows of ye Collegt. Church of Manchester.

1728, June 8, Rev. Henry Brooke, A. M. appointed Fellow.

1728-29, February, Reverend Adam Banks signed the registers as Minister (or Chaplain.)

1729, November 18, (Died) Madam Wroe.

1730-31, The Rev. Richard Assheton last signed his name, as chaplain, to the registers, March 1730-1.

1731, August 31, the Rev. Robert Assheton, one of the Fellows of this Colledge, buried at Salford.

1731, September 27, Rev. Richard Assheton appointed Fellow.

1731, November, Reverend Thos. Cattel signs his name to the registers as Chaplain.

1732, July 31, Rev. Adam Banks made Fellow.

1732-33, February, Rev. Joseph Downes signs his name as Chaplain.

1734, December 2, (Died) James, son of the Rev. John Copley, late Fellow of this Colledge.

1735, May 14, (Died) the Rev. Roger Bolton, one of the Fellows of this Colledge, (aged 82 years, mon. inscr.)

— May 29, The Rev. Thomas Cattel, Chaplain, made Fellow.

— June, Rev. Wm. Shrigley, signs his name as Chaplain.

1739, April 12, (Died) Anne, daughter of Rev. Mr Joseph Downes, Chap.

1739-40, February 16, (Died) Revd. Joseph Downes, Chaplain.

1740, March, The Rev. John Clayton signs his name as Chaplain.

1747, July 29, The Rev. Thomas Moss appointed Fellow.

1749, January, Revd. William Shrigley signs his name the last time as Chaplain.

1750-51 February 19, (Died) Rev. Mr Adam Bankes, Fellow of Christ College in Manchester. (In a monumental inscription he is said to have died February 16th, aged 66.)

1750, March 19. Rev. Thomas Foxley appointed Fellow.

1752-53, January 24, (Died) Sarah, wife of the Rev. Tho. Moss, Fellow of Christ Coll. Manch.

- 1756, October 28, (Died) the Rev. William Wrigley, (M. A.) Chaplain of the Collegiate Church of Manchester. (Aged 52 years, see monumental inscription.)
- 1757, October 3. Rev. John Crouchley appointed Fellow.
- 1758, February 5, (Died) John, son of the Rev. Thomas Foxlow, Fellow.
- 1760, July 17, (Died) the Rev. Thomas Moss, A. M. aged 48. (Not registered. See his monumental inscription.)
- 1760, July 3, Rev. John Clayton, (Chaplain) appointed Fellow.
- August, Rev. Richard Assheton signs his name as Chaplain.
- July 26. Rev. Charles Downes appointed Fellow.
- 1761, October 17, (Died) the Rev. Thos. Foxlow one of the Fellows.
- November 12, Rev. Thos. Aynscough appointed Fellow.
- 1763, October 31, (Died) The Rev. Charles Downs, Fellow of this College.
- March, Rev. Maurice Griffiths signs his name as Chaplain.
- 1764, March 1, Rev. Richard Assheton, (Chaplain) appointed Fellow. (By lapse.)
- July 23, Rev. Richard Clowes appointed Fellow.
- 1765, June 29, (Died) the Rev. Mr Richd. Clowes, Fellow, aged 29 yrs.
- July 25, The Rev. Maurice Griffith appointed Fellow.
- March, The Rev. Humphry Owen signs his name as Chaplain.
- 1773, September 28, (Died) the Rev. Mr John Clayton, Fellow of Christ Coll. Man. (Died September 25th, aged 64, Monl. inscr.)
- October 14, Rev. James Bayley, M. A. appointed Fellow.
- 1778, March, The Rev. Richard Millward signs his name as Chaplain.
- 1789, April 17, (Died) The Rev. Mr Richard Millward, (LL. D.) Chaplain. Aged 58, (Monum. inscr.)
- 1790, November 18, (Died) the Rev. Humphrey Owen, Chaplain.
- 1790, March, Rev. John Griffiths signs his name as Chaplain.
- 1791, March. Rev. Joshua Brookes signs his name as Chaplain.
- 1793, November 8, (Died) the Rev. Thomas Aynscough, A. M. Senior Fellow. (He was 32 years Fellow. Died aged 70, or upwards. See his monumental inscription.)
- November 18, Rev. John Griffith appointed Fellow.
- 1794, January 31, The Rev. Dorning Rasbotham, appointed Fellow.
- 1798, March 1, (Died) Maurice Griffith, D. D. Fellow of this College, and Rector of St Mary's, and Rural Dean, *Ætatis suæ* 77.
- March 19, The Rev. John Gatliff, A. M. Fellow.
- 1800, March, Rev. J. H. Hindley signs his name as Chaplain.
- 1804, August 17, The Rev. Charles Wicksted Ethetson, A. M. appointed Fellow.
- 1808, November 13, (Died) the Rev. James Bayley, M. A. aged sixty-nine years. He was the son of James Bayley the younger, by Ann, his wife, daughter of the Right Rev. Sam. Peploe, Bishop of Chester.
- *Monumental inscription.*
- 1809, December 12, The Rev. Croxton Johnson A. M. appointed Fellow.
- February 11, The Rev. John Clowes, A. M. appointed Fellow.
- 1814? (Died) The Rev. Croxton Johnson, A. M. (Buried at Didsbury.)
- February 14, The Rev. John Houldsworth Mallory, A. M. appointed Fellow.
- 1821, November, (Died) the Rev. Joshua Brooks, A. M. Chaplain.
- — — — — The Rev. Cecil Daniel Wray, A. M. appointed Chaplain.
- 1827, The Rev. Richard Remington, A. M. appointed Chaplain.
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PART SECOND.

AN ARCHITECTURAL DESCRIPTION

OF THE

Collegiate Church and College

OF

Manchester.

By JOHN PALMER, ARCHITECT

C

In the General Preface, (see Vol. I. page 5,) it was proposed that an Account of the Architecture of the Collegiate Church and College should form the Fourth and Last Part of these Collections ; but in consequence of some new arrangements which have been made in the conducting of these Volumes, since the First Number was distributed to the Subscribers, this portion of the Work follows the History of the College as the SECOND PART.

PART SECOND.

AN ARCHITECTURAL DESCRIPTION OF THE COLLEGIATE CHURCH AND COLLEGE OF MANCHESTER.

INTRODUCTORY REMARKS.

ALTHOUGH the Collegiate Church of Manchester does not contain specimens of architecture originating from the Norman conquest, and carried through the intermediate period to the final extinction of the pointed arch, which took place at the dissolution of the monasteries in the reign of Henry the Eighth, yet it exhibits some beautiful specimens of Gothic architecture, which are not to be surpassed in any of the cathedrals, or even in the royal chapels: we mean the splendid tabernacle work in the choir.

It will not, perhaps, be deemed foreign to our subject, if we enter into a brief description of ecclesiastical architecture from the conversion of the Saxons, down to the suppression of religious houses in 1540. Such a description may afford instruction and amusement to the amateur, the student, and the mechanic. It will convey a general outline of the characteristics of each succeeding style of architecture, so that any one will be enabled to determine at first sight the age of most of our ecclesiastical structures.

In drawing up the following observations, we are greatly indebted to the copious

history of the Rev. James Bentham, respecting the cathedral church of Ely, 1771, who has displayed in it much architectural information, and whose general judgment and accuracy on these subjects have never been disputed.

We also have inspected many of our ancient cathedral and conventual churches in various parts of the kingdom. Such specimens, therefore, of each style of architecture referred to in this work, the reader may be assured has actually passed under our personal observation.

From the deficiency of documentary information relative to the building of our Collegiate Church, and the subsequent alterations it has undergone, the following description is rendered absolutely necessary ; for by such a criterion must be judged the erection of many parts of this venerable fabrick.

CHAPTER I.

DESCRIPTION OF THE ANGLO-SAXON, NORMAN, AND POINTED STYLES OF ARCHITECTURE.

ANGLO-SAXON ARCHITECTURE.—From the conversion of the Anglo-Saxons in 561, to the Norman conquest 1066, continuing 505 years.

NORMAN ARCHITECTURE.—From 1066, to 1189, through the reigns of Rufus, Henry 1st, Stephen, and Henry 2d, to the commencement of the reign of Richard 1st, 1189,—a period of 123 years.

FIRST AGE OF POINTED ARCHITECTURE.—From 1189, to 1272, comprehending the reign of Richard 1st, John, Henry 3d, to the end of Edward the 1st's reign.—Containing 83 years.

SECOND AGE OF POINTED ARCHITECTURE.—From 1272, to 1461, through the reigns of Edward 2d, Edward 3d, Richard 2d, Henry 4th, Henry 5th, to the end of Henry 6th's reign,—a term of 189 years.

THIRD AGE OF POINTED ARCHITECTURE.—Commencing with the reign of Edward 4th, 1461, through the reigns of Edward 5th, Richard 3d, Henry 7th, to the final extinction of religious houses in 1540 (32 Henry 8th,)—a space of 79 years.

DESCRIPTION OF ANGLO-SAXON ARCHITECTURE, FROM 561 to 1066.

FORM OF THEIR ECCLESIASTICAL STRUCTURES.—In general, the Anglo-Saxon churches approached the form of a square,^a but often oblong, sometimes with and sometimes without side aisles; the choir short, and separated from the nave by a stone screen; in its centre was a richly carved doorway, and through it they entered the choir, which was terminated at the east end by a semicircular recess, resembling the tribune of the Roman basilicæ. Transepts, forming the plan into a cross, were constructed towards the end of the Heptarchy, yet, in some instances, were occasionally used in the early part of the Saxon dynasty. The chief entrance was at the west end of the nave. Frequently, the body of the church was surrounded by numerous porches, each of which formed a distinct chapel.

TOWERS.—Square, but never rose much higher than about one-half or three-quarters of a cube above the roof. Frequently one or two at the west end, but oftentimes without.^b Where transepts were erected, there was one over the intersection of the cross. Spires were entirely unknown to them.

COLUMNS.—Round, hexagonal, and octagonal, alternately an angle or a face was placed towards the front; very short, commonly not longer than their circumference, resting on moulded bases, with ornamented capitals, each differently decorated with various historical representations of imagery in relief, and painted with a profusion of colours, but in many instances very plain.

ARCHES.—Semicircular; ornamented on the face with the embattled and triangular fret. The first is formed by a single bead traversing the face of the arch, making its returns and crossings always at right angles, alternately open above and below. The latter forms the sides of an equilateral triangle, and consequently encloses the intermediate spaces in that figure. The nail head, resembling the heads of large nails, dispersed at regular distances. The chevron or

^a *Præparatis ergo fundamentis in gyro prioris oratorii per quadrum cœpit ædificare basilicam.*
—Bed. l. ii. c. xiv.

^b Dr Lingard conjectures, and indeed very plausibly, that the towers of the Anglo-Saxon churches have been originally built, like the celebrated round towers still remaining in Ireland, a short distance from the church, that the walls might not be endangered by their weight, and that they were not considered merely as an ornament, but used as beacons to direct the weary traveller towards the church or monastery. Lights were kept burning in them during the night. At least such was the fact with respect to the new tower at Winchester, which we learn from Wolston, (p. 621,) consisted of five stories, in each of which were four windows looking towards the four cardinal points, that were illuminated every night.

zigzag moulding, in form of a pair of compasses somewhat extended, jetting out and receding inwards alternately in a waving or undulating line; the billet moulding, as if two torus mouldings placed together side by side, should be cut into small pieces of equal lengths alternately round the face of the arch; but the soffits or underside of them were generally plain. In many instances they were unornamented.

WALLS.—Of extreme thickness; so much so, that spiral staircases were formed within them. They used no external buttresses.

WINDOWS.—Very narrow towards the outside, with semicircular heads; the internal jaumbs splayed rapidly off to a wide opening in the interior.

VAULTING.—Circular, formed into groins, without any diagonal rib mouldings, or cross springers.

MOULDINGS.—Always composed of a plain chamfer, seldom or never ornamented.

The noblest specimen of this style of building we have seen, is the remains of the conventual church founded by Saint Etheldreda at Ely in 673,—a portion of Saint Julian's Church in the city of Norwich,—and the remains of the buildings erected by Edward the Confessor, adjoining to the east side of the cloisters in Westminster Abbey.

The learned Mr Bentham, speaking of the Saxon churches, observes, that, “had there been more remains of these ancient structures now in being, or had our ecclesiastical writers been more express, we might at this time have been able to speak with greater certainty concerning them; but monuments of that kind are very rare, and what descriptions we have are mostly expressed in such general terms, as give little or no satisfaction in the particulars we want to know.”

But William of Malmesbury, in his history of the Kings of England, has given us a melancholy picture of the degraded state of immorality into which the Saxons had fallen some time previous to the Norman advent: and speaks likewise of a new mode of building introduced by the Normans. Their clergy, he observes, contented themselves with a slight degree of learning; and a person who understood grammar was an object of wonder and astonishment. The nobility, given up to luxury and debauchery, went not to the church in the morning after the manner of Christians, but merely in a careless manner, heard matins and masses, from a hurrying priest in their chambers, amid the blandishments of their wives. The commonalty being left unprotected, became a prey to the more powerful, who amassed ample fortunes, by either seizing on their patrimony, or by selling their persons into foreign countries. Drinking and revelling in parties was a

universal practice among the Saxons. In this vice they passed whole nights as well as days. They consumed their whole substance in mean and despicable houses ; unlike the French and Normans, who, in noble and splendid mansions, lived with frugality. In short, vice and irreligion had gained the ascendant, and their moral character had sunk to the lowest ebb.—*Malmesb. de Reg. Angl. Lib. iii.*

The Normans, on the contrary, were richly apparelled, but abstemious and delicate in their diet ; and, as just related, they lived in stately and sumptuous edifices with economy. On their arrival in England, they again introduced civility and the liberal arts, restored learning, and revived the observances of religion, which had every where become languid : to accomplish this, they repaired and enlarged all the churches and monasteries ; so that you might see churches rise in every village, and monasteries in the towns and cities, erected after a style unknown before.—*De Regibus Angliæ, Ibid.* This latter passage our historians take notice of, and call it a new mode of building introduced by the Normans ; but we apprehend this new kind of building, (“*novo ædificandi genere,*”) consisted chiefly in its extent and amplitude of dimensions, in which the Normans far exceeded the Saxons, and not in any change that took place whatever in the style of architecture, as we shall show in the following description of the particular characteristics of the Norman structures.

CHAPTER II.

DESCRIPTION OF NORMAN ARCHITECTURE, FROM 1066 to 1189.

FORM AND EXTENT.—The form much the same as the Saxons, but of more ample dimensions, from 300 to 600 feet in length, and from 70 to 90 feet in breadth, and from 60 to 100 feet in height, which was divided into three separate stories or tiers, consisting of the pillars and lower arches ; the triforium, or middle gallery ; and the clere-story. The nave and choir always flanked with side aisles, the east end terminated in a semicircle, and the cathedral and conventual churches were often surrounded by small chapels of various and rather curious forms ; they had invariably transepts, or cross aisles, to which was attached sometimes one side aisle,

(and that was always on the east side,) some had one on each side, and others none at all.

TOWERS.—Always one over the intersection of the cross; with one, and oftentimes two, at the west end, and frequently without; when so, there was a square turret at each corner. The height of their towers never much exceeded a cube above the roof, and was covered with a lead platform. They never attempted to raise a spire or a pinnacle.

COLUMNS.—Massy pillars of various forms, octagonal and cylindrical. Frequently these huge cylinders had, on two or more sides of them, a flat face, on which were placed two or more half columns united and worked in with them. So great was the variety, that a single and a compound shaft was alternately introduced along the whole range. They were much higher and the intercolumniations much ampler than the Saxon: their height was from two, to two diametres and a half. Sometimes to adorn their single shafts, they used the spiral groove, twisting round them; and the net or lozenge-work overspreading the whole face of the pillar. Their bases were a square plinth; frequently a cavetto and bead was introduced. Capitals were a plain square abacus, bevelled off on the under side; from thence, at a small distance below, it was again bevelled down to an astragal or fillet, which surrounded the column, and thus forming under the abacus a semicircle, with the arc downwards. In their principal doorways and small ornamented arches the most usual ornaments of their capitals were shells, leaves, human heads, and grotesque animals. In some were rude imitations of the Grecian and Roman volutes intermixed with leaves.

ARCHES.—Still semicircular; but of far greater amplitude than before; and for the most part plain and simple: but those most exposed to view were abundantly charged with ornaments peculiar to the Saxon style, such as the embattled and triangular fret, the nail head, the chevron or zigzag moulding, the billet and cable moulding, formed by grooving a torus into a twisted or spiral shape, like the cable rope of a ship. The arches of their principal entrances were splendidly adorned, not only with mouldings, but with the above recited ornaments, as likewise with foliage, masques, and animals in relief, often ludicrous, and even grossly indecent subjects, which appear to be more the extemporaneous production of a grotesque imagination, than the result of any particular design. The Normans ornamented both the face and soffits of their arches, while the Saxons left the latter always plain. This is the only distinction we can discover between the Saxon and the Norman ornamented arch. There is also another form of an arch, but of rare occurrence, and from its shape it is denominated the horse-shoe arch: it is an

are of a circle, somewhat greater than the semicircle, and contracted towards its base. By such a construction it was rendered unfit to bear any incumbent weight, and consequently very soon became into disuse.

WALLS.—The thickness of the walls of the nave were regulated by the diameter of the pillars below. Those of the side aisles were generally of great thickness in proportion to their height, and strengthened with broad, but very thin external buttresses, diminishing upwards by regular water tables, or sloping setts off.

WINDOWS.—Semicircular heads, much larger and better proportioned than the Saxons; and were generally supported by columns at the sides, sometimes two or three together. The use of tracery was entirely unknown to them.

VAULTING.—The side aisles were always groined with stone, plain and strong, with a broad transverse belt traversing the plain surface of the arch, from the pillars forming the arcade of the middle aisle to the pilasters inserted in the side aisle wall; without any diagonal ribs or cross springers. They never attempted to vault the nave or the choir of their churches, either with stone or wood. All the structures erected by them, that have reached our time, are either open to the rafters of the roof, or have been groined after the pointed arch became prevalent in our edifices.

ORNAMENTS.—Besides those already enumerated, there were ranges of columns and small arches along the walls, to fill up the vacant space between the window sill and the base moulding of the side aisles, both internally and externally. They likewise frequently occur above the windows of the side aisles, and the spaces between the upper windows of the clere-story of the nave, and also those at the ends of the transepts externally. These arches oftentimes crossed and intersected each other, and by this means produced those compartments which appear to have given the first hint of the pointed arch. These arcades, though often very plain, occasionally came in for their share of ornament, particularly those most exposed to view, as on the west front, or at the end of the north or south transepts. There was also a cornice, or more properly a fascia, band or fillet, between the two tiers of arches internally, or under a row of windows, or arcades externally, and when more than one row of this fascia was on the same façade, each row was generally composed of a different kind of ornament; the most usual was the embattled and triangular fret, the nail-head, cable, billet, chevron, wavey, nebulée, and hatched mouldings.—The battlements on the top of their edifices and towers were supported by a range of small projecting arches rising from carved heads of men or animals; and also by a range of billet blocks denominated the corbel table.

The specimens of this style that we have seen, are an arch between the nave and the tower of Middleton Church, near Manchester, and the small chapel of Stead,

near Ribchester, in Lancashire ;^c—part of the ruins of Tinmouth priory, in Northumberland ;—the nave, choir, and transepts of Durham cathedral ;—the ruins of Kirkstall Abbey, near Leeds ;—the nave and transepts of Ely, and Norwich cathedrals ;—the ruins of Thetford Abbey, in Norfolk ;—the nave and choir of Waltham Abbey, in Essex ;—the round church in the Temple, and the remains of the church of St Bartholomew, on the east side of Smithfield, in London. Several beautiful doorways and arches, in the walls surrounding the cloisters of Chester Cathedral, now partially closed up ; likewise a building at the north-west angle of the same ; also a part of the wall of the north side aisle of the nave, and a portion of the wall on the east side of the north transept of that cathedral ; and several fragments of the ruins at the east end of St John's Church, situated without the walls, on the east side of the city, are elegant specimens of this style of building.

Before we leave this subject, let us pause a moment, to pay a due tribute of admiration and gratitude to the liberality and magnificence of those whose stupendous works we have been endeavouring to describe. Almost all the cathedral and conventual churches in England and Wales, besides a prodigious number of splendid monasteries, and parochial churches, were erected by them in every part of the kingdom in little more than ninety years. Such zeal and emulation were displayed among their architects and builders, as had never before been witnessed in any age or country ; each striving to outdo the other in the magnificence and sublimity of his structure. When the energies of human genius were thus put in competition, they could not fail of leading to improvement in the art, not then subject to any fixed rules, and by a due observance of the two effects of beauty and sublimity, they did by degrees produce a perfectly new style in architecture, equal in elegance to the celebrated architecture of Greece and Rome.

CHAPTER III.

DESCRIPTION OF THE FIRST AGE OF POINTED ARCHITECTURE, FROM 1189, to 1272.

FORM AND EXTENT OF THEIR SACRED EDIFICES :—Little variation from the

^c In pulling down the old parish church of Blackburn, in the year 1820, within the walls of the side aisles, several fragments of Norman architecture were discovered, consisting of sculptured capitals, and portions of arches, evidently the remains of an ancient doorway. These fragments were carefully collected together, and deposited in the vicarage garden by my lamented friend, and profound antiquarian, the late Rev. Thomas Dunham Whitaker, LL. D., F. S. A.

Normans, except the east end sometimes terminated in a semicircle, and frequently with three sides of an octagon, or with the five sides of a decagon.

TOWERS.—Placed in the same situations as the Normans, but much loftier and more ornamented. On the old Norman towers they began to erect plain spires of timber covered with lead, or cased with stone.

COLUMNS.—Round, and very slender, encompassed with four or eight small shafts of Purbeck marble, a little detached, but united to the principal pillar at regular distances by a small moulding; each of these shafts, with the pillar, had a base of elegant mouldings uniting the whole;—the capitals were composed of either beautiful mouldings, or richly adorned with foliage, which, being connected together in a cluster, formed one entire, splendid capital for the whole pillar.

The small shafts of Purbeck marble, though beautiful of themselves, were liable to a defect not at first apprehended; being cut horizontally from the quarry, and placed perpendicularly on their ends in three or more lengths, while the centre pillar was carried up with a greater number of thin courses, the consequence was, that when the incumbent weight of the arches and walls was placed upon them, (the beds being more numerous) they settled more in proportion than the smaller ones, which caused the small pillars to split and break, and this misfortune was no doubt the cause of their being laid aside in the next century.

ARCHES.—Sharp-pointed, high in proportion to their span,—in the early part of the age they were sometimes very obtuse—in the triforium, two or more of them in one compartment, with trefoil or cinquefoil heads, formed by bringing down the bold torus moulding to a cusp or point; the separating columns very slender and detached.

WALLS.—At the commencement of the age the walls retained much of the Norman strength, with flat shelving buttresses; but towards the latter end, their breadth was materially reduced, but, strengthened by bold projecting buttresses diminishing at proper distances toward the face of the wall, was carried above the battlement and crowned with a plain pinnacle issuing from four acute pediments, and terminated by a carved finial. In front of the buttress beneath the pediment was a plain niche, finished with a trefoil head, under which, on a corbel, stood a statue of some king or saint as large as life.—From the narrowness of the clere-story walls, flying buttresses became necessary for their support to resist the lateral pressure of the stone groins within.

WINDOWS.—Long, narrow, lancet-pointed, usually decorated on the inside and the outside with small marble shafts. The order and disposition of the windows varied in some measure according to the stories of which the building consisted. In one of three stories, the clere-story had commonly three windows within the

compass of every arch, the centre one being higher than those on each side; the middle tier or story had two within the same space, and the lowest only one, and that generally divided by a pillar or a mullion, and ornamented within the space of the arch with a trefoil, single rose, or other simple decoration. Towards the close of this age, the clere-story had only one window of the same dimensions as the lower tier; the middle story had little more of the window than what lies above the springing of the arch, and often ornamented with triple circles containing cinquefoil points, which probably gave the first hint for branching out the whole head into a variety of forms in the tracery, when the windows came afterwards to be enlarged. At the east end, and the ends of the transepts, six or more small windows in a range, rising tier above tier, and often terminating at the top with a catherine wheel window.

VAULTING.—High pitched. The earliest specimens have only transverse and diagonal ribs, without any other decoration; but soon afterwards they became more ornamented, rising from their imposts with a greater number of springers, and spreading themselves over the face of the vaulting, were enriched at the intersections with carved orbs, foliage, and other devices.

ORNAMENTS.—Chaste, elegant, and graceful—the deeply sunk coves of the arches of their doors and windows were filled with a combination of leaves and flowers interlaced, and well relieved throughout the whole circumference of the arch. The spandrels of the principal arches over the key-stones and other flat surfaces of the interior walls were frequently relieved with small square or lozenge compartments, each of which was filled with a rose, boss, or patera.—The void spaces under the windows of the side aisles were ornamented with small columns supporting trefoil arches, and in the centre between them a quatrefoil was inserted; but towards the close of this age, the two trefoil arches and the quatrefoil were embraced under one pointed arch; and over the outer circumference was a canopy moulding, resting on carved heads of men or animals, or on a corbel of corresponding leaves and flowers. Inverted semi-cones richly laced down with foliage were introduced to support statues where there were no niches, and frequently between the spandrels of the arches over the centre of the pillars, to support the small columns that rose from them to receive the springing ribs of the vaulting. Great expence was bestowed on the west façade in ornamental blank arches with trefoil heads, and horizontal rows of quatrefoils within lozenges. Their battlements were in many instances supported by projecting trefoil arches, resting on a moulded corbel. Escutcheons of arms were now introduced in their proper situations to perpetuate the memories of the founder and his friends, and continued a conspicuous ornament through the next two ages.

To this age belong the ruins of the choir of Tinmouth Abbey ;—the chapel of the nine altars at the east end, and the galilee at the west end of Durham cathedral ; and the parish church of Bishop Middleham^d, in the same county ;—the south and north transepts of York Minster ;—the remains of the ruins of St Mary's Abbey, without the north gate at York ;—a doorway in the small chapel of Stead, near Ribchester ; and the chancel of Whalley Church in Lancashire ;—the galilee or portico, the presbytery and aisles, as far as the seventh arch westward in Ely Cathedral ;—the oblong church attached to the east side of the round one in the Temple, London ;—the choir, transepts, and five arches, westward from the intersection of the cross, with their aisles and surrounding chapels in Westminster Abbey ;—part of the nave and the east end of St Alban's Abbey, in Hertfordshire ;—the chapter-house in Chester Cathedral ; and the nave and side aisles of St John's Church, in that city.

CHAPTER IV.

DESCRIPTION OF THE SECOND AGE OF POINTED ARCHITECTURE, FROM 1272 TO 1461.

FORM AND EXTENT.—The same in general—but some particular changes were introduced. The east end was now no longer turned semicircular, but kept square. Their detached chapels were oblong buildings without side aisles. In this age they began to add, either on the north or south side of their monastic edifices, those beautiful appendages called the cloisters, for we find from the commencement to

^d This little church is a neat specimen of the transit from Norman to pointed architecture. It consists of a nave and two side aisles, with a choir at the east end, and in the centre of the west front rises an open belfry, in which hang two bells exposed. Within our recollection this church remained just in the same state as when it was completed ; but in various parts of it, the lancet windows have lately been destroyed to introduce broad sash frames, very unbecoming the venerable structure. The pillars are circular, short in proportion to their diameter, supporting pointed arches ; the exterior walls are of great thickness compared with their height, ornamented with shelving buttresses similar to the Normans. The choir still retains some of the lancet windows, having a sharp-pointed arch on the exterior face of the wall, while the splay of the jaumbs opens to a wide aperture in the interior ; the inside splay of the arch is curiously worked into a *trefoil head*, which is the earliest specimen of that figure we have seen ; these, and others, erected about that period, might probably have given the first rudiment of trefoil, quatrefoil, and cinquefoil arches, that shortly afterwards became so fashionable in our churches.

the middle of the fourteenth century, at almost one and the same time, these works were carried on with great spirit and emulation, at nearly all the cathedral and conventual churches throughout the kingdom.

TOWERS.—No variation in either their situation or construction, but more ornamented with niches, statuary, and tracery; as to their spires they now became universally purfled at their angles, with crockets, finished on the top with a finial, and frequently belts of tracery were introduced at equal distances from the base to the summit.

COLUMNS.—From the defect of the pillars in the last age, the central and detached shafts were now closely united and wrought up together, forming one entire, firm, slender, and elegant column; the foliage of the capitals was much richer, and a better taste was displayed both in the design and execution. When these were composed of mouldings alone, frequently the upper members of the capital, and the lower ones of the base moulding, were octagonal; while the other members remained circular.

ARCHES.—Not so acute—and for the most part perfectly well turned. The best proportioned, and the one most generally used by them for elegance and strength, was that wherein an equilateral triangle would stand within the base and the crown of the arch.

WALLS.—Of the same proportions as before, with strong external buttresses, terminating on the top with pinnacles, richly purfled at the angles with crockets, and crowned with a finial.

WINDOWS.—Greatly enlarged, and divided perpendicularly by stone mullions into several bays or lights; and by transom or cross arches, were separated below the springing of the arch, into two or three divisions, from whence they branched off within the compass of the arch, into diversified and numerous flowing compartments of different forms, as leaves, open flowers, or other fanciful devices, so that a straight line was seldom seen throughout the whole tracery. The great eastern and western windows (which became fashionable about Edward the Ist's reign,) were more particularly ornamented, and took up almost the whole breadth of the nave and the choir, and were carried up nearly to the underside of the vaulting. From the enormous increase of the dimensions of the windows, the sacred structures exhibited altogether a blaze of glaring light, ill adapted to the contemplative mind, and the rigid devotion of the ascetics. To remedy this defect, painted and stained glass, of opaque, but lively colours, was now introduced into them; and being set off with portraits of kings, saints, martyrs, confessors, and benefactors, and other historical representations, made a most splendid and glorious appearance.

VAULTING:—The ribs more numerous than before, arising from capitals or corbels, and spreading themselves over the inner face of the arch, were by transoms divided into numerous and various angular compartments; and wherever these ribs met each other, the intersections were ornamented with gilded orbs, carved heads, figures, historical representations from Scripture, or some other instructive devices.

ORNAMENTS.—Various and elaborate, but not redundant. The plain pinnacle of the last age now became purfled, and fixed on the top of every buttress. They were placed at the side of almost every ornamental arch, tabernacle, and niche. Rows of these niches filled with statuary occupied the whole of the western front, and various other parts of the sacred edifice. The acute pediments raised over the arches and niches, were now adorned along the top of the mouldings with crockets, and terminated by a finial: but towards the end of the reign of Edward the III^d., instead of the pediment rising in straight lines like the sides of an equilateral triangle, as hitherto, they began to incline to the sweeping curve of the arch they covered, and a reverse curve, carried up to a point, formed the moulding into an ogee arch, which reduced their excessive height.—The dado, or vacant space under the windows of the side aisles, was now enriched with elegant rows of stall work; abundance of gilding on ornamental tombs and other monumental work—numerous screens, stalls, doors, and other ornaments, most elegantly carved in wood, now became fashionable. Inlaying with brass for portraitures, effigies, and inscriptions; as likewise whole statues of that metal began to be partially introduced into their monumental tombs and grave stones towards the latter end of this age.

SPECIMENS BELONGING TO THE SECOND AGE.—The lower part of the tower; the arch between the choir and Chetham's Chapel; the wall and two windows at the east end of the south aisle of the choir in the Collegiate Church, Manchester; and the ruins of Whalley Abbey in Lancashire;—the screen behind the high altar, and the bishop's throne in Durham cathedral;—the nave and choir of York Minster;—at Ely Cathedral, the louvre and lanthorn, and three arches east of them, with the windows and groins above; the stalls and the chapel of Saint Mary, now denominated Trinity Church; the battlements of the tower, the spire, the vaulting of the nave, choir, and transepts; the whole of the cloisters;—Beauchamp's, or the Chapel of Saint Mary the Less, attached to the south side of the choir of the cathedral; and the gates of Saint Ethelbert, and Erpingham at Norwich Cathedral;—part of the nave of Westminster Abbey, and the monument of Sir Barnard Brocas, Knight, in the same church;—the screen behind the high altar in Saint Alban's Abbey;—part of the church, and the stone pulpit, against one of the south pillars of

Wolverhampton church ;—the west front, and presbytery of Lichfield Cathedral, in Staffordshire ;—the lower parts of the nave, choir, and side aisles, and south transept of Chester Cathedral ; and the chancel of Stockport Church in Cheshire. The last is an elegant and very early specimen of this age.

CHAPTER V.

DESCRIPTION OF THE THIRD AGE OF POINTED ARCHITECTURE, FROM 1461 TO 1540.

FORM AND EXTENT.—In form and extent there does not appear any change to have taken place. The only ecclesiastical structure of any magnitude that commenced during this age, is the conventual church of Bath, which, in form, bears all the former characteristics ; but many collegiate, and an incredible number of parochial churches, have been erected during the reigns of our two last Henries.

TOWERS.—Generally square and of great altitude, so much so that many appear out of due proportion ; in numerous parochial churches, the towers were octagonal, and in many instances round. The façades of the square towers in the larger churches were nearly covered over with tracery, and tabernacles filled with statuary of the richest description. A light and beautiful, yet a singular mode of erecting a spire in one single instance, was introduced in this age. This was effected by arches springing from each angle of the tower and abutted by strong octangular turrets. On the apex of these arches was erected an open oblong die or pedestal, ornamented at each angle by small buttresses and pinnacles, and from the embattled top of this die arose the spire in a light and ærial form. The only one we have seen is that on the tower of Saint Nicholas's church in Newcastle-upon-Tyne.—That on Saint Dunstan's Church, near the tower, in the city of London, is a miserable counterpart.

COLUMNS.—An assemblage of various elegant mouldings with slender columns, placed at the fronts and sides of the pillars, sometimes one and sometimes three conjoined. So very slender were they indeed, that in several instances they appear rather like bold toruses than columns. Each of these slender shafts has a capital of rich sculptured foliage or elegant mouldings, over which arise a cluster of mouldings, and being conjoined and united with the mouldings of the pillar, which, rising upwards without any impost or capital, and traversing over the archivolt to the adjoining pillar, forms the beautiful arches of the nave, &c. Other

mouldings arising from the capitals of the small columns in the front of the pillar, and continued over the outer circumference of the arch as far as the centre of the keystone, and then taking a reverse direction in a horizontal line, and returning perpendicularly downwards upon the centre of the capitals, where they again intersect the others at that point and enclose the spandril in the shape of a triangle: the flat surface so enclosed, is either richly embellished with leaves of elegant foliage, or adorned with quatrefoil mouldings supporting escutcheons of arms, and the remaining angles filled up with cinquefoil heads.

ARCHES.—Some of them well proportioned, but for the most part very flat; described from four centres, very round at the springing, and at the point very obtuse.

WALLS.—No material change in their strength; buttresses with purfled pinnacles were still generally used; but in smaller chapels strong octagonal turrets were introduced in their situation, as likewise at the angles of the western and eastern fronts, crowned on the top with a low ogee dome, ornamented with animals of various descriptions descending headlong down the angles.

WINDOWS.—Still more extended, nearly filling up the whole space between the pillars, but considerably flatter at the top; the mullions or stone divisions were multiplied proportionably to their size, and divided by transom arches to the height of the springing of the arch, into two or three stories; the upper side of each transom was adorned along the top either with an open battlement, or a small trefoil embattled ornament. Instead of the flowing tracery of the last age, the mullions in this were placed in an upright line through the whole area of the arch; others issuing from the centre point over the cinquefoil arches that spring from the mullions, divided each bay into double lights throughout the whole extent of the tracery, and were perforated with trefoil and cinquefoil arches, and quatrefoil circles into a variety of elegant and fanciful forms.

VAULTING.—The ribs, which had hitherto been large and formed for strength and support, now became divided into an abundance of parts, issuing from their imposts as from a common centre, and, spreading and dividing themselves around the whole surface of the vaulting, were intermixed with such delicate tracery and sculpture, as gave the whole vault the appearance of embroidery, enriched with clusters of pendant circles hanging down from the arched canopy, so that they resembled the works of nature sometimes formed in caves and grottos, rather than those of art.

ORNAMENTS.—Delicate, and an abundant variety of sculpture: great care was now bestowed on all the ornamental parts, to give them a lighter and higher finish-

ing. At this time also a better taste for statuary began to appear. Rows of richly sculptured tabernacles, filled with statues, were introduced between the lower arches and clere-story windows. The hollow coves of the internal horizontal cornices were lined with a combination of chaste ornaments, or with vine or oak leaves; but those filling the hollows of the external ones and the projecting figures for water-spouts over the buttresses, were ludicrous subjects, and in many instances were even grossly indecent. The battlements along the top of their structures were perforated with cinquefoil, or quatrefoil arches, into numerous elegant forms. A trefoil embattled ornament resembling the leaves of a ducal coronet, was every where placed over the ornamental cornices of monuments, canopies, chantries, and open screens. The ceiling beneath the roof of many collegiate and numerous parochial churches was formed by a curved principal beam ornamented with perforated or moulded spandrils, and decorated beneath the beam with an elegant assortment of mouldings; which, arising from the capitals of triple columns, supported by demi-angles in the attitude of playing on musical instruments, or some other appropriate device, traversed from side to side of the building, forming a low flat arch enriched at the centre with an orb of leaves or flowers; other moulded ribs supported by the principal beams traversing in a longitudinal direction, formed the platform for the leaden covering above; these ribs being again intersected by other transverse ribs, divided the ceiling into numerous square compartments, enriched at the intersections with bosses and orbs of the richest foliage; while the intermediate squares were frequently filled with tracery disposed into various intersecting, trefoil, cinquefoil, and quatrefoil ornaments.

SPECIMENS BELONGING TO THE THIRD AGE.—The whole of the Collegiate Church of Manchester, except the small portions before-mentioned belonging to the last age; the greatest part of the churches of Eccles, Middelton, Prestwich, Ashton-under-line, and Bolton, in Lancashire;—the west front of Chester cathedral;—the monument of Bishop Redman, in the north aisle, and that of Edward Tiptoft, Earl of Worcester, in the south aisle of the chancel; the chapel of Bishop West, at the east end of the north aisle of the choir, and that of Bishop Alcock, on the opposite side in Ely cathedral;—King's College chapel, Cambridge;—a few arches, tabernacles, and embattled ornaments, as likewise the monument of Bishop Goldwell in the choir of Norwich cathedral; and the church of St Peter's, Mancroft, in the same city. At Westminster Abbey, the chapel of Henry VII.; the screen between the altar and Edward the Confessor's chapel; the chantry chapel, enclosing the tomb of Henry V., with the oratory over it, in the same chapel; and the front of the chapel of Abbot Islip, in the north aisle of the choir; besides many other monu-

mental edifices in the abbey ; and several other churches not necessary to be here enumerated.

To what perfection ecclesiastical architecture was carried to in this kingdom, may at once be seen in the sumptuous chapel of Henry VII., at Westminster, and the smaller oratories of Henry V., and Abbot Islip, and above all the exquisite screen separating the high altar from Edward the Confessor's chapel, in the same church ; the tabernacle work in the choir, and a variety of screens in our own Collegiate Church : besides numerous monumental edifices erected in many cathedral churches during the reign of Henry VIII. ; in which are displayed such delicate sculpture, variety of tracery, splendid niches under hanging canopies, filled with the richest statuary, that, as Mr Bentham justly observes, " one can hardly help concluding, that architecture arrived at its highest point of glory in this kingdom, but just before its final period."

We cannot close these cursory remarks on the ecclesiastical architecture of this kingdom with more propriety than in the elegant and pathetic language of the author last quoted. " At that time (*viz.* the reign of Henry VIII.) no country was better furnished and adorned with religious edifices, in all the variety of modes that had prevailed for many centuries past, than our own. The cathedral churches in particular were all majestic and stately structures. Next to them the monasteries, which had been erected in all parts of the kingdom, might justly claim the pre-eminence ; they were, for the generality of them, fine buildings ; and the churches and chapels belonging to some of them equalled the cathedrals in grandeur and magnificence, and many others were admired for their richness and elegance ; and, whilst they stood, were without doubt the chief ornament to the several counties in which they were placed.

" The state of these religious houses, on occasion of the reformation in religion then carrying on, became the object of public deliberation ; but however necessary and expedient the total suppression of them might be judged at that time, yet certainly the means that were made use of to suppress them were not altogether the most justifiable, and the manner of disposing of them and their great revenues has been found in some respects detrimental to the true interests of religion. For had the churches belonging to them been spared, and made parochial in those places where they were much wanted, and had the lands and impropriate tithes, which the several religious orders had unjustly taken from the secular clergy, and kept possession of by papal authority, been reserved out of the general sale of their revenues, and restored to their proper use, the maintenance of the clergy, to whom of right they belonged, we at this time should have had less cause to regret the

general ruin of all those religious houses that ensued, and the present scanty provision that remains to the clergy in some of the largest cures in the kingdom.

“ The havoc and destruction of those sumptuous edifices that soon followed their surrender, gave a most fatal turn to the spirit of building and adorning of churches ; architecture in general was thereby discouraged, and that mode of it in particular which was then in a very flourishing state, and had continued so for more than three centuries, sunk under the weight, and was buried in the ruins of those numerous structures which fell at that time.

“ Unhappily, the orders and injunctions given to the several commissioners under King Henry VIII., and in the following reign during the minority of Edward VI., and likewise in Queen Elizabeth’s time, for removing and taking away all shrines and superstitious relics, and seizing all superfluous jewels and plate, were often misapplied, carried to excess, and executed in such a manner as to have, at least in some instances, the appearance of sacrilegious avarice, rather than of true zeal for the glory of God, and the advancement of religion.

“ Be that as it may, certain it is, that at this time, when most of the churches belonging to the religious orders were utterly ruined and destroyed, our cathedral and parochial churches and chapels suffered greatly ; for they were divested and spoiled not only of their images and superstitious relics, but of their necessary and unexceptionable ornaments ; and afterwards, by the outrages and violence committed on them in the last century, during the unhappy times of confusion in the great rebellion, they were reduced to a still more deplorable state and condition, and left naked and destitute of all manner of just elegance, and of every mark and character of external decency.

“ It must indeed be owned, that in several intermediate periods a zeal for the honour of God and his holy religion has not been wanting to heal these wounds, to repair and fitly re-adorn these sacred structures ; but it has not been attended with the success that all wise and good men must wish for and desire. Many of our parochial churches still carry the marks of violence committed in those days ; others through inattention and neglect (besides the effects they are unavoidably subject to by age) are become ruinous and hasting to utter decay, unless timely supported : insomuch, that very few of them, excepting those in large and populous cities and towns, the number of which is small in comparison of the rest, can justly be considered as in a proper state of repair, decent and becoming structures consecrated to the public service of God. The chapels, indeed, belonging to the several colleges in the two universities (very few need to be excepted) claim our particular notice for the care and expence we find bestowed upon them, the decent

order in which they are kept, and the justness and elegance of their ornaments. And our cathedral churches, those monuments of the pious zeal and magnificence of our forefathers, we doubt not will soon appear again in a state becoming their dignity. The care and attention that is paid to them by the present set of governors in their respective churches, deserves the highest encomiums; and if we can make a proper and just estimate of what may reasonably be expected will be done, from what has already been done of late, and is still doing, for the furtherance of that desirable work, there is the fairest prospect, and the most ample ground of confidence, that the present age will stand distinguished by posterity for repairing and adorning those venerable structures, and transmitting them with advantage to the most distant times."

CHAPTER VI.

DEFECTIVE STATE OF THE RECORDS : DESTRUCTION OF THE OLD FABRICK ; THE FOUNDATION AND ERECTION OF THE PRESENT STRUCTURE.

IT is extremely to be regretted, that the records and evidences relative to the erection and enlargement of the Collegiate Church are so deficient. This defect may be accounted for, either by their being taken from the muniment chest in the chapter-house, then carried to London in the confusion of the great rebellion, and afterwards consumed by the fire that destroyed the greatest part of the city; or else by the apathy of the warden and fellows in neglecting to record the improvements and enlargements that successively followed each other, in the erection of this fabrick: the former we apprehend is the true cause of the absence of such documents. Amidst such difficulties as these, it would have deterred a stronger nerve than the writer of these pages possesses, to have entered on so arduous a task as an architectural description of the Collegiate Buildings, had not a ray of light at times sprung up to "smooth the rugged path," and enliven the pursuit.

The first authentic document we have any account of respecting the endowment of the present church, is a license which Thomas, Lord De la Ware obtained from Henry V. dated May 22d, in the ninth year of his reign, (1421) for the appropriation of the rectory, and to found and endow a Collegiate Church at his

manor of Manchester. In consequence of this grant the Lord de la Ware, the ensuing year, 1422, presented to William Heyworth, bishop of Coventry and Lichfield, Sir John Huntingdon to be the first warden of his new foundation. These events were the commencement of, and the primary causes that ultimately led to founding and erecting the present elegant stone structure.

When Huntingdon took upon himself the charge of the new community he found the old wooden fabrick, either in a state of dilapidation, or too small for the extended duties of the new establishment. He, therefore, commenced laying the foundations of a new and more substantial chancel of stone, eastward from the ancient fabrick, which he survived to see accomplished. The works that he begun and completed were equal in extent to the present choir, with a north and south aisle, and we have every reason to suppose, that to the latter was attached a small vestry on the south side. His choir, or middle aisle, was carried up very little higher than the arches separating it from the side aisles, and over them he constructed a flat roof, as we shall shew hereafter. The remains of his structure, at the present time, are the demi-pillars and the arch forming the entrance into St Mary's Chapel, or what is now denominated Chetham's; the walls and the arch over the window, at the east end of the north aisle of the chancel; the foundations of the walls supporting the pillars, which now separate the said north aisle from the present Derby chapel; the demi-pillars and walls of the east end of the south aisle of the chancel; the south wall and the two windows adjoining the east end of the said aisle, with the foundations and walls of a square projecting vestry, which extended outward as far as the commencement of the five sides of the octagon of the present chapter-house; and the foundation walls supporting the pillars in front of Jesus's chapel, now Byroms. The three windows in front of the last mentioned chapel, are the work of Warden Huntingdon, but were afterwards removed to their present situation, as will hereafter be noticed. The demi-pillars, arches, mouldings, and the two windows in the wall of the south aisle, are the remains of Huntingdon's work, and they bear all the characteristics of architecture that prevailed during his wardenship.

The collegiate structure remained in the same state as Huntingdon left it until Sir Ralph Langley, a younger son of the neighbouring and opulent house of Agrocroft, entered on the wardenship of Manchester in 1465. He took down the wooden fabrick that stood between Warden Huntingdon's work, and the lower part of the present stone tower,^c and the timber used in this structure, there is

^c The lower part of the tower had evidently been erected some time previous to any other parts

little doubt, was that which Mr Hollingworth states to have been carried to Ordsall, Clayton, and Trafford, where it was remaining in his time. From Warden Huntingdon's work he commenced to lay the foundation of the present stone pillars of the centre aisle of the nave (with the exception of the octagonal turrets, and the present arch between the choir and the nave) together with the two side aisles, the chapels of St James, and St Nicholas, and he raised the walls up to the roof, which in the middle aisle was no higher than the cornice over the arches still remaining. This is corroborated by the appearance of the eastern side of the tower within the church, before it was ornamented with Roman cement in 1815, where might be seen the remains of the projecting water-table, that had been inserted into the old wall, traversing the face of the masonry, from the top of the cornice to an acute pediment, for the protection of the roof.

LANGLEY is recorded to have expended L. 28, 13s. 4d. on "that part of the church betwixt the pulpit and the steeple," but the record is expressed in very ambiguous terms, yet from it we may infer that it was at the church of Manchester where he laid out that expenditure. Although to us this sum may appear very small, yet it is equivalent in value to L. 400 of our money at the present day: with this sum, and the assistance of several other opulent and pious benefactors, he was enabled to complete that part of the present structure.^f Thus, by constructing the chapels of St James on the north, and St Nicholas on the south, so as to project beyond the exterior walls of the side aisles, the church had now assumed a cruciform plan. The structure erected by Warden Langley bears all the marks of the age of architecture to which it belongs,—light elegant pillars, supporting well proportioned arches, composed of chaste, yet beautiful mouldings, corresponding with the pillars below; the spandrels enriched with quatrefoil and cinquefoil

of the church, and was no doubt an appendage to the timber fabrick, constructed for the purpose of receiving one or more bells to summon the community to divine service, or by the solemn voice of one of them, to announce to the neighbourhood the departure from this world of any of their Christian brethren. Finding the old tower to be of sufficient strength and stability, Warden Langley joined his stone structure to it. This will appear evident to any person who will take the trouble of closely inspecting it. Had the steeple been constructed at the same time as Langley's work, it would have been placed in the centre of his building, but this is by no means the case: even Langley found it situated so much to the south that he was under the obligation of inclining his structure at the west end nearly two feet southward from a centre line drawn along the middle of the choir; and even by that deviation he was not enabled to comprehend it in the centre of his new work. These defects will easily be perceived on examining the ground-plan, Plate 2.

^f "Who did most in the building of it," says Hollingworth, "is not certainly known, but the names and arms of the Stanleys, Wests, Radcliff of Radcliffe, Byrons, Radcliffe of Oardshall, and others, now, or lately in the windowes do witness their assistance."

arches, the horizontal cornice over the arches ornamented with foliage and heads, and surmounted with a trefoil embattled enrichment; the windows assumed a lighter and more elegant form in the mullions and tracery than those executed by Warden Huntingdon; though the external buttresses were a counterpart of his, yet not so massive. The works that Warden Langley erected became afterwards the model of all the other parts of the church that were afterwards constructed.

But the grand era of building at our Collegiate Church was during the time Sir James Stanley filled the warden's chair, from 1485 to 1509. Allied as he was in the closest degree of consanguinity to one of the most powerful noblemen at that time in the kingdom, both for opulence and influence, his brother Thomas, Earl of Derby, being married to the mother of the reigning monarch, Henry VII. gave him every opportunity, and the necessary means to carry into execution the magnificent undertaking he contemplated at Manchester, after he was appointed to the government of the Collegiate Church. The pillars and arches that had already been erected by Warden Huntingdon in the choir, not corresponding in elegance with the magnificent ideas he entertained, and ultimately carried into effect, he therefore took down Huntingdon's choir, and on its foundation erected the present pillars and arches, commencing at the west end with the octagon turrets and the arch between the choir and nave, which he connected with the old demi-pillars in the wall at the east end of the chancel; he likewise constructed at the same time the clere-story windows above them: the window at the east end he constructed over the old stone work executed during the wardenship of Huntingdon, and over the whole he again replaced the timber roof that had been erected by that warden on the old choir,^s which accounts for the rebus or name device of Huntingdon, on the spandrils of the arches formed on the beam over the west end of the chancel. He also took down the wall in front of the old vestry, facing the south aisle of the choir, and introduced the two doorways embosomed within an ornamental arch, and recessed them into the vestry, leaving a space of sufficient depth that the steps leading up to them should not project into the aisle, and by this alteration was formed the present entrance into the chapter-house: he also took down the south wall of the old vestry, and added to it five sides of an octagon, and completed the chapter-house as it now appears. The extent of the old vestry may be ascertained by the existence of a perpendicular line in the masonry, at the jaumb of the blank window in Jesus's Chapel; and at the angle of

^s We apprehend the ornamental cinquefoil enrichments, planted on the surface of the boarding of each compartment, within the square paneling, were added to the old roof by Warden Stanley.

the external buttress on the east side. He likewise, in conjunction with that liberal benefactor Richard Beck, erected the noble and splendid stalls at the west end of the choir; a work on which no man of taste can look without sentiments of admiration.

At the same time that Warden Stanley was carrying on the above works, according to Hollingworth, William Galley, a merchant of Manchester, Elizabeth, his wife, and Nicholas, his brother, at their own cost and charge, were busily engaged in taking down a portion of the wall on the south aisle of the nave, and extending it outwards into the churchyard, and so formed the chapel of St George, now known by the denomination of Brown's Chapel. Galley died in 1508, and lies buried in the midst of the chapel of his own erection.

It also appears, that in 1506 Richard, son of Roger Bexwick, had completed the chapel dedicated to Jesus Christ, on the south side of the south aisle of the choir. This was accomplished by removing the windows and the wall of the south aisle, and carrying them outwards as far as the cross transept called St Nicholas's Chapel, and joining it up to the chapter-house, formed the chantry now known by the name of Byrom's Chapel. The three windows now in front of this chapel, were the identical windows, together with the wall and buttresses, that Warden Huntingdon erected in the south aisle of his choir. These were only taken down and carefully removed outwards, and the present pillar, and the two arches, opening the chapel to the south aisle, were introduced in place of them.

It is very probable that about this period some pious benefactor or benefactors, now unknown, took down the wall and windows of the north aisle of Warden Langley's erection on the north side of the nave, and removed them forward to their present situation, replacing them with the present pillars and arches that now forms the division of the extreme north aisle, from the middle north aisle of the nave of the church.

In 1509, that bounteous ecclesiastic, Sir James Stanley, was called to preside over the bishopric of Ely. Shortly after that event, he either resigned his wardenship in favour of Robert Cliffe, or else constituted him his "*Locum tenens*" in that office. Be that as it may, his zealous intentions were not diminished for the improvement and enlargement of the church over which he had personally presided for twenty-four years. In the year 1513, we find him, conjointly with Sir John Stanley, Knight, his natural son, and Margaret, his wife, daughter and sole heiress of Sir William Honford, of Honford, in Cheshire, Knight, commencing the erection of the large chapel dedicated to Saint John the Baptist, and the small chantry adjoining it, both situated on the north side of the chancel; and in his

Lordship's will, dated 20th March 1514-15, it is there stated, that the chapels were then in an unfinished state; but it is very probable that the larger chantry was finished before his decease, as his own son Sir John is recorded to have completed the sepulchral chantry, on the north side of the large one after his death, for the reception of the bishop's tomb. He also removed the windows erected by Warden Huntingdon, in the north aisle of the choir, and introduced the present pillars and arches, thus laying open his chapel to the chancel of the church. The elegant screens still remaining in various parts of the church, besides those that have been removed from the front of the chapels of Saint Nicholas and Saint George, were all constructed during his wardenship.

Sir George West, who was inducted into the wardenship in 1518, is stated to have built the chapel at the east end of the chancel dedicated to Saint Mary; but we think he only took down and partially rebuilt what had already been erected by Huntingdon, or some unknown benefactor. However, what West erected could not be very substantial, as the present walls and windows are no remains of his structure, but have since his time been again rebuilt.^a To him we think may be attributed the erection of the clere-story windows over the arches of the nave, and the construction of the present elegant roof over them. About this time we apprehend that the upper part of the tower, with all its appendages and ornaments, was carried up and completely finished from the sills of the belfry windows to its present height.

CHAPTER VII.

EXTERIOR SURVEY AND DESCRIPTION OF THE COLLEGIATE CHURCH; MONUMENTAL INSCRIPTIONS IN THE CHURCHYARD.

HAVING in the preceding chapter given a succinct account of the origin, progress, enlargement, and final completion of this noble and venerable fabrick, we shall now take a descriptive survey of its former and present state and condition, both exteriorly and interiorly.

^a The old foundations as high as the cavetto, corresponding with the lower part of the base moulding of the pillars, may still be traced round this chapel, and are the remains of the work executed in Huntingdon's wardenship; and hence the present structure has been commenced, and constructed as it now appears. This renovation took place some time in the seventeenth century.

From various causes, the exterior of this admirable structure has experienced much deterioration in its beauty : the corroding hand of time, assisted by the piercing smoke driven against it from all quarters of the town, has so operated on the friable materials of which it is composed, that many of the chief ornaments with which the edifice was adorned now no longer exist ; while several others, either from accident or design, have been defaced. To remedy these defects, the most laudable attention has lately been paid by the parish-officers for the time being. Many portions that belong to the parish have, within these few years, been rebuilt, and nearly restored to their original form ; and many other parts substantially repaired. The expences necessarily attending these renovations, together with the repewing of the nave, changing the situation of, and enlarging the galleries, purchasing private property in the church, and other expences, incident to works of such magnitude, amounting nearly to the sum of L. 16,000, were defrayed by rates on the parish.

In 1811, these measures were concerted under the auspices of Mr George Grundy, then churchwarden, and his colleagues in office. On the 4th of January 1812, a public meeting of the parishioners was convened for the purpose of taking the subject into consideration, when several resolutions were adopted, expressing the necessity of additional accommodation for the increasing population of Manchester. Yet, however necessary and expedient these improvements might be considered, the commencement of them was retarded until 1813 ; and another meeting was again held on the 1st of September that year. At this meeting, after a warm debate, and some opposition on the part of many well-disposed lay-payers, the former resolutions were confirmed, and the expediency of further improvements in the church likewise recognized.

In the early part of the year 1814, the great work of improvement and reparation commenced to that part of the Collegiate Church appropriated to the use of the parish. The judicious manner in which that work was effected, the good taste and discrimination displayed in again restoring the walls, mouldings, ornaments, &c. and preserving to posterity its ancient architectural features unchanged, by Mr Thomas Salter, churchwarden for that year, and his successors in office, the late Mr William Sandford, Mr John Bradshaw, and each succeeding churchwarden, till the whole of the repairs and restorations were accomplished, deserve our highest encomiums, and the gratitude of every admirer of architectural antiquities, not only in our own parish, but throughout the kingdom ; and it is to be hoped the example they have set, will, on every future occasion, (whenever it may occur) be strictly followed and adhered to by their successors in office at our Collegiate Church, or at any other ecclesiastical structure in the realm.

These improvements and restorations will be duly noticed and described in their proper places, as they occur in our architectural description of the edifice. Let us now pursue that subject.

THE WEST FRONT stands a few yards from the brink of a precipitous rock, the craggy base of which plunges itself into the river Irwell, and on its sides (the site of the ancient Roman road that formerly led to Ribchester) are placed dwelling-houses and work-shops, that overhang the river very ominously. The tower, which is not immediately placed in the centre of the west front, is divided into two heights, by a moulded cornice, a little below the belfry windows, and above this cornice a battlement had terminated the height of the original steeple. The lower part is extremely plain, exhibiting on the north and south sides nothing but a flat surface of masonry; the corners are strengthened by two ornamental buttresses at each angle, which, continuing to the top of the tower, are terminated with crocketed pinnacles.¹ In the front of each, a little above the basement, is a niche under a richly sculptured canopy, rising to an acute pediment of the style of Edward the Third; and a carved corbel within the recess had either supported, or was intended to support, the statue of a benefactor, or some ecclesiastical personage. On the west façade a bold receding doorway composed of beautiful mouldings without any bases or capitals, give admittance into the tower, and on the interior side of it, under a bold sweeping arch, (now filled up,) was formerly the chief or principal entrance leading into the church. Immediately above this door rises a broad, yet well-proportioned pointed window. Each jaumb is decorated with two slender shafts ornamented with capitals of foliage. The original tracery has

¹ The 2d of March was formerly set apart for annually commemorating, by ringing the bells of the Collegiate Church, some event, now forgotten, and the custom is discontinued. On that occasion they were accustomed, by means of iron hooks, (some of which still remain in the lower part of the battlements) to fix the flag staffs to the pinnacles situated at the south-east and north-west angles of the tower, from whence they suspended their waving banners floating through the air. On that day, in the year 1792, while they were commemorating the event by a peal on the bells, a tremendous gale of wind from the south-west suddenly arose, and by the vibration of the tower, and waving of the banners, the pinnacles at each corner were overturned. One of them pierced the roof of the nave, descended through Chetham's gallery, and into the area of the old baptismal font below; the other fell on the north side of the tower, and buried itself a considerable depth in the ground. The expences incurred by this accident are thus stated in the church-warden's account book:—"1792. June 8th, Paid E. Rowbotham for work done owing to the pinnacles falling, L. 6, 13s. July 23, Paid Broad and Company for mason work at the new pinnacles, font, and churchyard wall, L. 121, 15s.—Item, Thomas Barnes for repairing blue coat gallery, damaged by the pinnacles falling, L. 4, 19s."—Sum total, L. 133, 7s.

disappeared, and from its bold and commanding situation, when it could be viewed through the before-mentioned arch from the nave of the church, we have little doubt that the prospect was grand and sublime, and that the window had once been splendidly decorated. It is, however, now replaced with mullions, and we can scarcely call it tracery, of a very inferior construction. The upper part of the tower has eight belfry windows ; two on each side, enclosed under an arch of a peculiar form, composed by the segment of a circle intersecting circles of smaller radii at its springing. The space so enclosed is richly ornamented with tracery, together with purfled sweeping canopies over each of the windows, of exquisite workmanship. Each side of the windows above the springing of the arches has a niche for the reception of statuary, flanked with ornamental buttresses, and carved with crocketed canopies, while the plain surface of the wall to the top of the tower (which is terminated with indented battlements) is relieved with cinquefoil tracery.

Commencing at the tower to the north west angle, and along the north side, as far as the chapel of Saint James and the end of the aisle on the south side of the tower, the walls, buttresses, and windows, have within these few years been entirely rebuilt, on the old foundations, at the expence of the parish. In the early part of the year 1815, the writer of these pages was requested by the then churchwarden, the late Mr William Sandford, to survey and report the state of that part of the Collegiate Church which is situated between the tower and the north-west angle ; when, upon examination, the walls from the base moulding to the under side of the cornice were found on an average to be hanging over outwards six and a-half inches, and the arches of the windows, with the tracery, were also out of perpendicular to the extent of eight inches, in a very dangerous state. The buttress that abutted the interior arches between the smaller middle aisle and the extreme north aisle had separated ; this caused a cavity to be left in the centre of the wall, which very seriously weakened the abutment of the arches. The report then proceeds to state, “ that when we take into consideration the incumbent weight that is laid upon these arches, by supporting the roofs of both the side aisles, it becomes of the utmost importance to strengthen and restore again their abutment as speedily and effectually as possible.” These defects, it appeared, were not occasioned by any settlement or deficiency of the foundations, but entirely owing to the want of bond-stones in the walls, and the decayed state of the materials by the dilapidating hand of time. Upon this report, the churchwardens determined to rebuild that part of the church from the tower along the west front to the corner, and one compartment on the north side, and the end of the aisle on the south side of the tower, which was

accordingly commenced in June, 1816, and completed in the autumn of that year. The parts so rebuilt, were an exact counterpart both in stile and character to the old work taken down, with the exception of a small door-way adjoining the centre buttress in the west front, for the convenience of ingress to the north gallery, which alteration occasioned the adjoining window to be removed a little towards the north corner. Over the doorway was also added a small tablet within an oblong pannel, containing this inscription: *Denuo Edificatum Anno Domini MDCCCxvi*. Immediately above this, and protected over the top by a label moulding, is a square pannel enclosing a quatrefoil, supporting a shield charged with the arms of Manchester, viz. *three bendlets enhanced*. The window adjoining the tower, and those along the north front, were raised as much in height as the roofs would permit, for the admission of light into the galleries then lately erected; and the mullions were divided by a transom and cross arches into two separate bays in height. These were the only deviations that were made from the original façade. The old pinnacles had previously been removed, so that not a vestige of them remained, either there or in any other parts of the church, whereby their ornaments might be traced out; but we have no doubt that they were richly purfled with crockets and finials, and it is to be lamented that the plain unornamented pyramid did not again assume its original splendour.^k

THE NORTH FRONT.—The same report further states that the foregoing remarks were equally applicable to the north front, from the angle-buttresses at the north west corner, to the corner adjoining the chantry of Saint James on the east, comprehending all that part belonging to the parish on the north side. Early in the spring of the year 1818, the four remaining compartments were taken down and rebuilt, the features of the old front with its ancient carving were carefully imitated and preserved; but the workmen took an unwarrantable liberty by altering the sweeping canopy and trefoil embattled ornaments over the arch of the north entrance door; for, instead of the fine outline and foliage of the ancient crockets and chaste trefoil embattled ornaments, they have been replaced by a piece of heterogeneous sculpture in imitation of cabbage leaves. The arch over the door has likewise been considerably depressed; and the mouldings everywhere around the door have been materially altered from the original.—*See Plate 11.*

^k These ornaments were omitted solely on the scale of economy, and a generous, yet mistaken feeling on the part of the churchwardens for the time being, not to burden the parishioners with what might be considered a superfluous expence. These defects, however, might yet be remedied. They may still be replaced with crocketed foliage of Roman cement, fixed on each angle with a composition that would resist the weather, and continue firm in their situation so long as a particle of the stone remained.



Drawn by J. Palmer, Archt. Esq.

Engraved by J. E. B. Esq.

VIEW OF THE NORTH DOOR

Taken before the late alterations in 1838

TO WILLIAM MARSHALL ESQ^r

*This Plate is respectfully inscribed by his most obedient Servants
Thos. Turner & Jas. L. Darnall*



Engraved by Charles Pye.

from a sketch by J. H. Sturt.

DERBY CHAPEL,

CHURCH OF ST. MARY, DERBY.

DESIGNED BY J. H. STURT, ESQ. AND J. H. STURT, ESQ.

AND J. H. STURT, ESQ. AND J. H. STURT, ESQ.

AND J. H. STURT, ESQ. AND J. H. STURT, ESQ.

AND J. H. STURT, ESQ. AND J. H. STURT, ESQ.

From the east end of the north aisle along the remaining part of the north front to the east end, is the property of private individuals. Adjoining the east end of the north aisle, within a recess is a fine window composed of five bays, or lights, with sumptuous tracery, giving light to the chantry of Saint James's (which had formed the end of the north transept) now the property of Lord Ducie. This window falling into decay, was, much to the credit of his Lordship's discrimination and liberality, restored to its primitive form in 1814, at an expence of L. 56, 14s. 1d., defrayed by his Lordship. The restoration of this window set the example, and caused the preservation of the original architecture in every other part of the church that was afterwards rebuilt. In the battlement over the centre of this window, is carved in stone a demi-angel supporting the arms of *De-la-Warr*, viz. crusilly of crosses botonée fitchée, a lion rampant, quartering *Cantalupe*, three leopards' heads jessant de lis. How this piece of sculpture came to be fixed here we cannot account for. Whether placed in its present situation by the original proprietor and founder of the chapel in compliment to the noble endower of the church, or brought here afterwards from some other part of the edifice, is a matter of conjecture. The latter hypothesis we think most probable.

From the east end of the last mentioned chantry, commences the chantry of Saint John the Baptist, or what is denominated Derby's Chapel, the only one in the church that remains in the name and family of the founders. In the north-west angle of it is a small doorway under a low pointed arch, which leads across the end of the chapel into the north aisle of the chancel. The north front has five windows and a small projecting chapel lighted by three more. Four of these windows, one on the east, and two on the west side of the small chapel, and the one on the north side of it, falling into decay, were in April and May 1828, by the Earl of Derby's orders, replaced by others in exactly the same form of mouldings, tracery, and ornaments, as the old and original windows. In 1817, the window on the west side of the small projecting chantry being much decayed, was in the night-time blown into the chapel by a gale of wind, and immediately afterwards restored at the expence of his Lordship. The remaining three were replaced some years ago, and exhibit a melancholy spectacle of the bad taste and woful state into which architecture and the art of masonry in this mode of building, had sunk into in this country.

THE EAST FRONT.—The beauty of the east end is much diminished by being so closely incumbered with the adjoining buildings in Half Street. The end of the chapel of Saint John the Baptist forms a portion of the east front, which falling into decay, was in 1803 cased on the outside with new stone, and the end win-

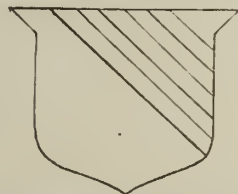
dow renewed ; but in such a miserable taste that it reflects the greatest discredit on those under whose direction and superintendence it has been executed. The cornice, which terminates the height of the chapel in a pediment form, is the old one again reset ; and, like the other along the north side, is profusely filled with sculpture. The cove of the one at the end is ornamented with the Stanley legend, an eagle perched on a child, the arms of the Isle of Man ; and in various parts of it are eagles' legs erased, being a portion of the armorial bearings of Sir John Stanley, natural son of Warden Stanley ; adjoining the south buttress is the initial D, for Derby, in a flourished old English letter on an antique shield ; and the second one from the buttress at the north corner is a bust, habited in a cassock, probably intended for a portrait of the warden. The care and attention that has lately been bestowed, and is now bestowing on this chapel by the present Earl of Derby, merits our highest commendations ; but it is sincerely to be regretted that the pinnacles and battlements round the chapel have been suffered to remain so long absent. It is likewise to be lamented that the liberality and munificence of the present proprietor, in the reparation of those parts we have had occasion to reflect upon, did not fall into the hands of more competent and experienced workmen.

At the buttress on the south side of the last mentioned chapel, commences the work erected by warden Huntingdon, and is the property of the Warden and Fellows. The window at the end of the north aisle of the chancel has been renewed, but the other parts remain as he left them. Immediately over the centre of this window in the cove of the cornice, are two fine busts representing a young male and female figure conjoined, evidently portraits of Baron and Femme. Whom they were intended to represent is not now known. That they are portraits of some of the founder's family there can be no doubt. Thomas, Lord De-la-Warr, the founder, survived the endowment of the church only six years, and dying unmarried in 1426, at the age of 68 years, they could not be intended to personify him. Reginald de West, his nephew by Joan his half-sister, succeeded him in the barony and manor of Manchester, in 4 Hen. VI. being then 28 years of age,¹ and had married Eleanora de Percy, daughter of Henry, Earl of Northumberland. We therefore think it most probable they were placed there in compliment to the young baron and his amiable lady. That the Wests were benefactors to this fabrick after they became possessed of the manor of Manchester, there are evident proofs from the appearance of their armorial bearings, both cut in stone, and the remains of portions of them in stained glass in various parts of the church. From these memorials, it likewise appears the Wests had assumed the coat armour of the De-la-Warrs for some time after they

¹ Escheats, 5. Hen. 6.

became allied with that noble family; for we find the coat of De-la-Warr almost invariably quartered with those of Cantalupe. These indications show them to have been the bearings of the Wests, as the arms of Cantalupe were brought into that family, not by the De-la-Warrs, but by the Wests themselves, as the following genealogical table will deduce.

DESCENT OF THE NOBLE FAMILY OF WEST BARON DE-LA-WARR, FROM THE FAMILY OF DE-LA-WARR AND DE GRELLEY, FORMERLY PATRONS OF THE CHURCH, AND LORDS OF THE MANOR OF MANCHESTER.



Arms.—Gules, three Bendlets enhanced, or.

DE GRELLEY.

Robert Grelley, Lord of Wodchwed, (Woodhead), or Great Casterton, in Rutlandshire; and Lord of Manchester, living 35 H. 1, *Bloue's Hist. of Rutlandshire*.



Arms.—Gules, crusilly of crosses botonée fitchée, a lion ramp. argt.

DE-LA-WARR.

Jordan De-la-Warr=dau. of Wick—Warr, Com. Gloucester temp. Hen. 2.



Arms.—Azure, three leopards' heads, jessant de lis, or.

CANTALUPE.

William de Cantalupe, of Aston Cantlow, Com. Warwick, Sheriff of Warwickshire, and Leicestershire, from 3d to the 6th of King John, ob. 23, H. 3.

Albert de Grelley, Lord of Manchester, = Matilda, sister of Wm. Fitz-Nigel, Baron of Halton, in Cheshire.

John De-la-Warr=obtained from King John a grant of the lordship of Bristolton, ob. 1213. *Dugdale*.

John de Cantalupe of Snitfield, in the hundred of Barlichway, com. Warw. in right of his wife. 20 H. 3. = Margery, dau. and heir of Wm. Cumin of Snitfield. Com. Warwick. *Dugdale's War.*

Jordan De-la-warr only son. = Isabel, dau. of Sir Payne Peveril, knt.

Sir John de Cantalupe of Snitfield, knt. 9 E. 2. ob. 17, E. 2. = Matilda, dau. of *Dug. War.*

Albert de Grelley, = Isabel, dau. of Thomas Basset, living, 32. H. 2. Emma mar. Orm. son of Ailward, a quo Ashton, of Ashton under-Line. *Testa de Nevil*.

John De-la-warr, = dau. sheriff of Hereford. of

Eleanor, dau. and sole heir of Sir John Cantalupe. She brought to the family of West, the manor of Snitfield, as also the manors of Okehampton and Compton-Valence, Com. Dorset, together with Willisley, com. Glouc. and Hempston Cantalupe, Com. Devon. = Sir Tho. West, only son of Tho. West of Rugbcombe, com. Wilts, created Knt. of the Bath 1326, made Gov of Christ church castle, com. Southampton 1330, sum. to Parliament, 25 Feb. 1341.

Robert de Grelley, = Sister of William de Longchamp, Lord Chancellor. 28. H. 2.

Roger De-la-Warr, sum. to Parl. as Baron De-la-Warr, 8th June 22. E. 3. (1294,) Governor of Burgh Castle in Gascoigne 1298. From the 26, to the 29, of E. 1 he was in the wars of Scotland. = Clarice, dau. and co-heir of John Baron Tregoz of Ewyas Harold, com. Herf. She brought with her the honour and Castle of Ewyas Harold, and other large possessions in Somerset, Wilts, and Northampton, died 1301.

Sir Thomas West was an active commander in the wars in France, being at the battle of Cressy and Poitiers, where he took John, King of France, prisoner, for which signal service he had a badge assigned to him as an honourable distinction, viz a crampette or chape of a sword, ob. 1367. = Alice, dau. of Reginald Fitz-Herbert, alias Fitz-Perse, sister and heir of Sir Edmund Fitz-Perse, knt. Lord of Mayne Martell in Devonshire, will dated 15th July 1395, ob. 1396, bur. at Christ church, Twyncham, com. Southampton.

Thomas de Grelley, 46 = dau. of H. 3.

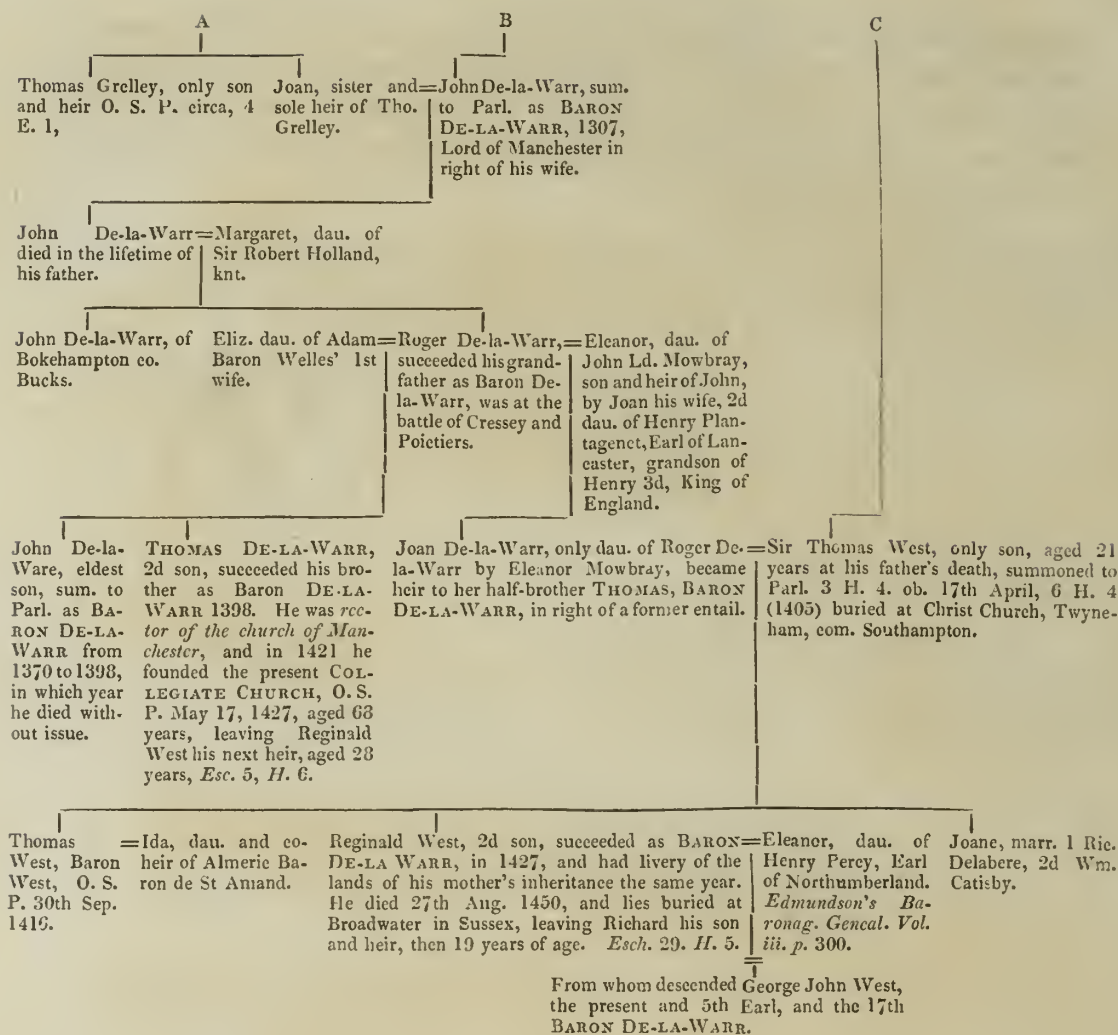
Peter Grelley = dau. of

Robert Grelley, ob. 12, E. 1. = Hawise, dau. and coheir of John, son of John, son of Hubert de Burgh, Earl of Kent.

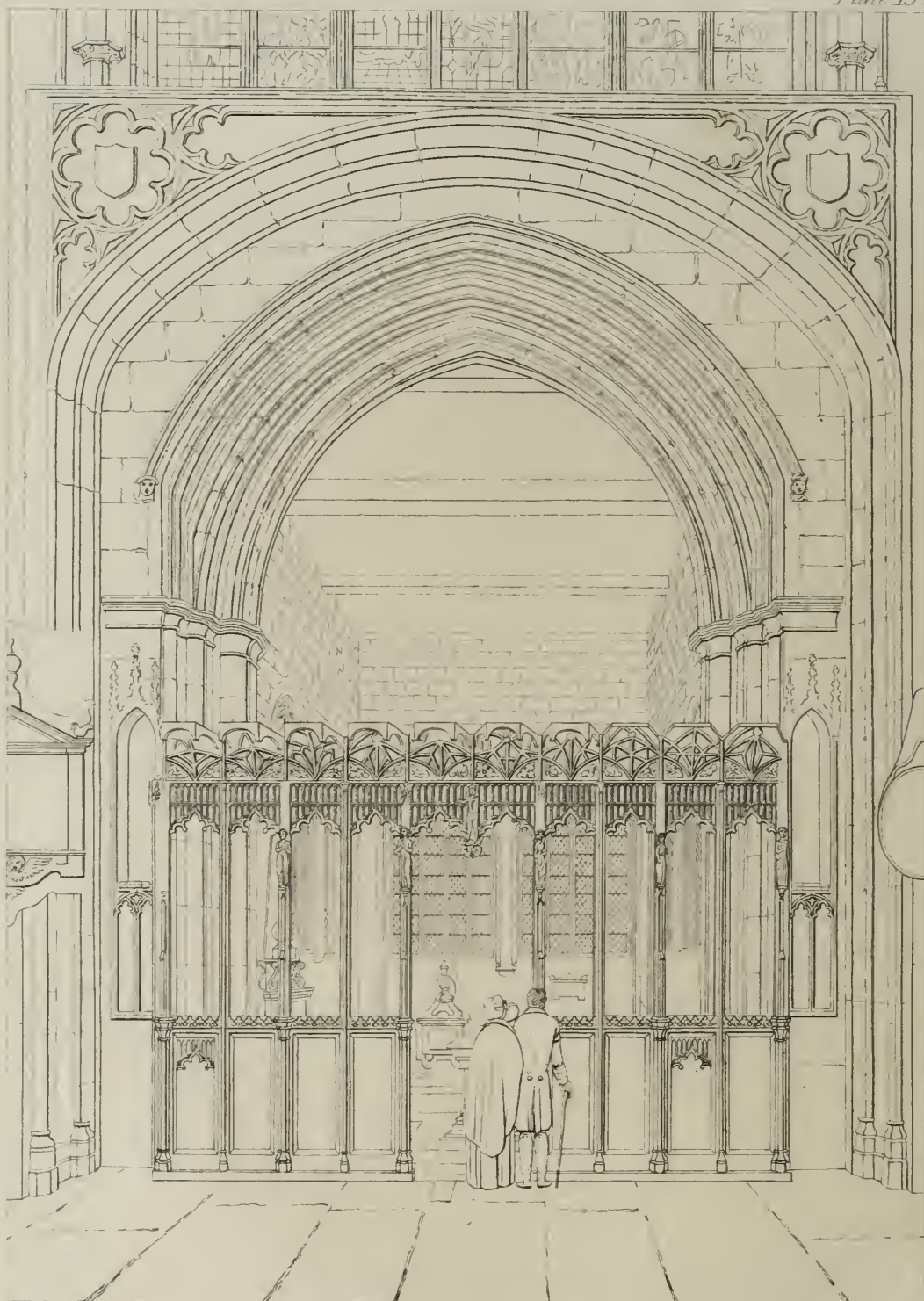
A

B

C



The assumption of the coat of De-la-Warr by the Wests, for several generations after their union with that family, is still more strongly corroborated by the fact, that the arms assigned to and borne by the family of West, now Earl De-la-Warr, *viz.* argent, a fesse dancettée sable ;—crest, in a ducal coronet, or a griffin's head azure, eared and beaked of the first, were granted the 13th of February 1560, to William West, thirteen years after he had been disinherited by act of Parliament in 2. E. 6, (1547) for an attempt to poison his uncle Thomas, Baron De la-Warr. But in the Parliament held 5 of Eliz. (1562) he procured a restoration in blood ; and in the 13th of that reign (1570) he obtained from the queen a new creation to the title of Lord De-la-Warr, and took his seat in the house of Peers, next to Lord Buckhurst, on the 4th of April the same year.—*Journal of the Lords, 13th*



Engraved by G. G. from a drawing by J. G. G.

PRINTED BY J. G. G. AT THE PRESS OF THE UNIVERSITY OF MANCHESTER.

Published by J. G. G. at the Press of the University of Manchester.

of *Eliz.* page 669. Eight years after this event, he disposed of the manor and appurtenances of Manchester to Sir John Lacye, citizen of London, for L. 3000.

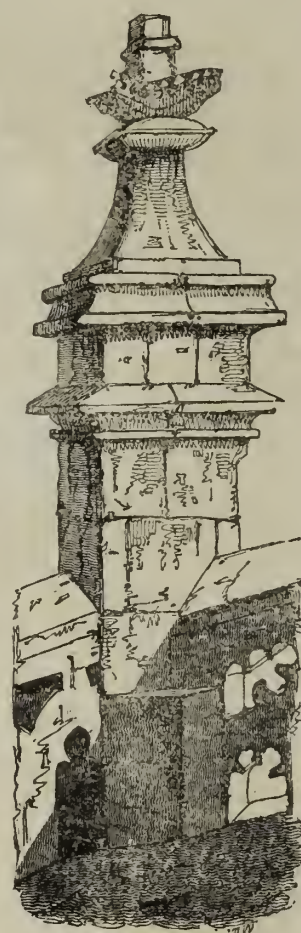
Leaving this digression, we shall pursue our description.

The chantry of St Mary, adutting from the east end of the chancel, has been rebuilt on the old foundation some years ago. The exterior exhibits no traces of the original architecture. Immediately over this chapel is the noble east window of seven bays or lights, with splendid tracery, which occupies nearly the whole width and height of the upper part of the end of the chancel. Over the apex of the cornice above this window arises a square die or pedestal, encircled near the top with a belt moulding, and an embattlement with indented ornaments above it: from these rises a coved cone crowned with a moulded stone, which support the remains of an ancient mutilated stone cross. When viewed from the roof of the chancel, the parts where the arms have been broken away are still clearly perceptible; the upper point of it is much mutilated; and whether it had originally been a cross flory or a plain calvary one, is not now easy to be distinguished. The open raking battlements that flank each side of this pedestal are the only remains of the original stone work in the battlements; all the other parts have been renewed.

The clerestory windows, and the external part of the walls along the north and south sides of the choir, are in a state of great dilapidation: the stones of the mullions, and tracery of the windows, are actually decayed, and broken away more than half way through them, and patched up with lime and hair mortar, presenting to the eye a very wretched appearance. Likewise, the stone-work of the piers between the windows, and the arches and spandrils above them, certainly require the attention of the present set of governors. While this portion of the church which belongs to them has been suffered to fall into decay, the parish officers for the time being, with a laudable zeal, have, in that part of the clerestory belonging to the parish, that is, from the junction of the nave and choir along to the tower, both on the north and south sides, put new stone mullions and tracery into the windows in 1815, which corresponded exactly in construction with the old ones. The beds and joints of the ashlar piers, and the arches with their spandrils, were repaired with Roman cement about twelve years ago, which have the appearance of standing firm for some years. It is somewhat remarkable, that while the windows along the clerestory of the choir are neatly ornamented in the tracery, with trefoil and cinquefoil heads, and the spandrils of the principal arches over these windows are left very plain, those spandrils along the nave are richly decorated with quatrefoil and cinquefoil tracery and shields, while the tracery of the windows are plain unornamented arches. We can only account for this anomaly, by each portion having been built at different periods.

For upwards of a century after the completion of the Collegiate Church, few

or no repairs appear to have been done towards it. The choir and its aisles had, in consequence thereof, fallen very much into decay, and the roofs were in great danger of falling into the church. So much danger was thereby apprehended, that Charles the First, in the preamble to his charter of foundation, dated 30th of September 1635, affirmed that the parishioners were in "so great danger from the church itself, that was ready to fall, did hang over the heads of them that entered therein, that many of them durst hardly fetch thence the spiritual food of their souls for the danger of their bodies." Whereupon Warden Herrick and the fellows nominated under this charter, shortly afterwards commenced to repair the timbers of the roofs over the middle and the two side aisles of the choir, and put new lead thereon: they likewise, at the same time, renewed the battlements and pinnacles on the clerestory walls of the chancel, which they completed in 1638. These repairs appear to have been executed in an effectual manner; for the lead, after continuing on the roof 190 years, still remains in a good state of preservation; and in several places upon it exhibits marks of the curious visitors, who have recorded their names and the dates of their visits, (the earliest we could perceive was 1648;) and by chasing in the lead, the plan and profile of many shoes with square toes, narrow instep, and high heels, has thereby conveyed to us a pretty accurate idea of this part of their costume worn at that day. The contour of the battlements was well preserved; and the outline of the original pinnacles was in general faithfully imitated. To this fact we are enabled to speak positively. Having some doubts in our mind on this point, we visited the roof on the 5th of June 1828; and, upon a minute scrutiny, we discovered the weather-beaten remains of one of the original pinnacles at the extreme north-east angle of the choir, and found all the others to be a counterpart of it, with the exception of some little alteration in the profile of the mouldings. The form of this unique pinnacle we have preserved in the annexed wood engraving. About the same time (1638) it is very probable the battlements and pinnacles along the clerestory of the nave, with the octagon turrets between it and the chancel, were taken down to the roof and renewed, as they correspond both in style and workmanship with those along



the choir. In 1815, they were again repaired. The battlements on the north side were then pointed up with Roman cement, and those on the south side were wholly coated over with that material, as well as the walls below them. The battlements along the choir were in 1820 nearly all renewed with new stone, (except the east end,) and the pinnacles at the same time repaired, leaving the walls beneath them in that mouldering state they now appear.

THE SOUTH FRONT.—From the Chapel of St Mary's, along the east end, and the south side of the aisle of the choir to the chapter-house, and likewise a portion of it, are the remains of Warden Huntingdon's work. The tracery and mullions of the window at the east end of the south aisle has been renewed apparently about the time when the chapter-house was built. The two windows on the south side continue in the same state as Huntingdon left them. The three buttresses that yet remain were the archetype for all the others that were afterwards erected. They are extremely elegant and well-proportioned; each, rising from the basement in form of a parallelogram, is terminated with a water-table: above this the square front is changed into an angular position; issuing from the moulded fascia of the water-table, they rise upwards; and, at a proportionable distance, another water-table again draws them still closer to the external face of the wall, where strength and stability was not so much required: each side of the angle is neatly pannelled with cinquefoil tracery; and the top of each of them, horizontally with the cornice, is crowned with a projecting fiend-like figure. Two of them, adjoining the south-east angle, are most spiritedly and exquisitely executed, and well worthy of observation as a work of art. The other that crowns the centre buttress is the figure of a secular ecclesiastic in his cassock, with a singularly distorted countenance.^m The pinnacles which terminated these buttresses have been destroyed, and are not yet restored.

The cavetto of the cornice along the south side, and up the raking part of the east end, is filled with sculpture composed of various subjects. On the south side, adjoining the centre buttress, is the bust of a king and a bishop conjoined, the former distinguished by a crown, and the latter by a mitre. Next to them is a mermaid holding a comb and mirror, probably intended for the ancient arms of *Prestwich* of Hulme-hall; or else the crest of the family of *Byron*, owners of the neighbouring manor of Rochdale. The remaining ones are composed of leaves, flowers, and heads of animals of the nondescript kind. The cornice between the two but-

^m These figures, as well as several other uncouth faces, we have no doubt were placed here (as well as on other ancient churches) as caricatures, showing the animosity that existed at the time between the regular and secular clergy. But the elucidation of these matters we leave to the curious!

tresses forming the extreme south east angle of the choir differ materially in the component parts of the mouldings from those of the sculptured cornice along the front and east end : and, by the upper member of this cornice sweeping up to the masonry above, forms the basement for some superstructure, which would lead us to a conclusion that the angle had originally rose somewhat higher than the battlements on each side of it. How it formerly terminated cannot now be ascertained, owing to the battlements having been rebuilt some years ago.

Adjoining to the last described portion, is the chapter-house, which, jutting from the south side of the choir at right angles, is terminated with five sides of an octagon, strengthened by buttresses at each angle. In each division is a window, four of which remain open, and the fifth is closed up in Byrom's chantry. These windows have regular pointed arches, and are divided into four bays or lights by three mullions, and finished with elegant tracery ; evidently executed about the time of Warden Stanley.ⁿ The buttresses are of the florid description. The front of each is ornamented with a niche, and a corbel to support a statue, and terminated on the top with an acute canopy, enriched with crockets and a finial ; over this canopy the buttresses again rise to another flat ogee pediment, crowned with a single finial, over a cinquefoil pannel ; and a little above this, a raking pediment conveys it into the angle of the wall, and the upper point terminates under a projecting figure, which serves the purpose of a water-spout, but in a bad taste both in design and execution. The cove of the cornice along the side and round each cant of the octagon, is profusely filled with sculpture, representing leaves, flowers, animals, and heads of various descriptions. The upper members of this cornice are covered with a projecting moulded coping-stone, which appears never to have been any higher than it is at present, nor yet indented.

Westward from the chapter-house, commences Byrom's chantry, which occupies the space of three windows. Its front exhibits little worthy of notice, except the mullions and tracery of the old windows, which were removed from the wall of the side aisle of Warden Huntingdon's erection, when this chantry was constructed.

ⁿ We have already mentioned, at page 206, the supposition, that a square vestry was attached to the south side of the choir by Warden Huntingdon. We are now borne out in that opinion by existing evidence. In August 1828, when the workmen were levelling the church-yard, previous to the great musical festival which took place in the latter end of the following month, the contractor, Mr George Forth, very kindly permitted his workmen to dig through the adventitious earth, which had accumulated against the walls of the church ; and below the surface, on the east side of the chapter-house, we discovered the base mouldings of Warden Huntingdon's work : these were fourteen inches below the base mouldings of the octagonal part of it, and were found to be in a horizontal line with those along the side aisle of the choir, and near the angle of the octagon they rose perpendicular, and were united to the others by another upright moulding.

The cornice was originally sculptured similar to the east end ; but in 1810, when the upper part of the walls, cornice, battlements, and buttresses, were renewed, the sculpture disappeared ; and the tops of the buttresses are now graced with obelisks that would defy all the skill and ingenuity of a Palladio or Scamozzi, either to describe them, or even find a proper appellation whereby to denominate them. The battlements along this chantry appear to have been originally carried along the east end of it, and then continued along the wall that separates the south aisle from the chapter-house, until they again joined the battlements of the south aisle of the choir at the east end, where they yet remain.

Projecting from the south-east corner of the last-mentioned chantry, is a small sepulchral chapel, commonly denominated Hulme's Chapel. Falling into decay, it was rebuilt at the same time when the front of Byrom's chantry was repaired, as appears by an inscription within a pannel over the window at the west end of it. "SACELLUM, Gul. Hulme, Armig. restauratum, A.D. 1810." So friable are the materials with which it has been rebuilt, that the inscription is already nearly illegible. On the upper part of the façade of this little cemetery, it may truly be said that more money has been lavished away in unmeaning decorations, (while the lower part of it is left an unbroken surface,) than, with a judicious disposal of proper ornaments, would have erected two such structures. It exhibits all the fanciful ornaments that the inventive genius of Batty Langley could produce, in his theoretical reduction of the Pointed, like the Grecian architecture, into five regular orders, published about the year 1742. Here are placed before us square pedestals, arising from indented ornamental battlements, pierced through in imitation of trefoils, and dressed at the external angles with pilasters, which are surmounted with pine-apples. These pedestals support very low pyramids, the angles of which are profusely adorned with acanthus leaves, and terminated on the top again with pine apples !

The chantry of Saint Nicholas is the next, and adjoins to Byrom's on the west, and is the property of Thomas Joseph Trafford, of Trafford, Esq. This chantry formed the south transept of the church in the original design. Like the east end, its cornice was, we are informed, richly sculptured ; but in a late renovation was destroyed. This renovation took place in 1809, and the whole façade of it was then doomed to undergo a complete metamorphosis, both in the mouldings, buttresses, and every other detail. The form of the ancient windows were destroyed, and others substituted in their places in the real Langleian style. What their original forms were we are unable to describe, not having seen them before they were destroyed ; but we have been informed by several respectable individuals who had

frequent opportunities of seeing them, long previous to their destruction, and they describe them as being similar to those that yet remain in other parts of the church.

The last chantry, on the south side of the Collegiate Church, is Brown's, dedicated to St George, and adjoins Trafford's chantry on the west, and projects about six feet beyond it into the churchyard on the south. Like all other sublunary things, this chantry has undergone many vicissitudes; and has more frequently changed its owners than any other in the church; but in the end it has at length obtained a permanent proprietor. ° On the 1st of March 1815, a meeting of the parishioners was convened in the Collegiate Church, where a series of resolutions were passed, and amongst them was one empowering the then churchwardens, and their successors, "at their discretion, to treat with, and purchase from, William Hodson, Esq., his title and interest in the chapel belonging to him, generally called Brown's Chapel, for the free use of the parishioners; or to make such other agreement with him relative to the free use thereof, as may appear to them most conducive to the interest of the parish, and to defray the expenses of the same out of the parish rate." Shortly afterwards, a negociation was entered into between Charles Cooke, Esq., solicitor to William Hodson, of Fowthorp, near Driffild, in Yorkshire, Esq., and the churchwardens; when, for the sum of L. 200, the ancient chantry of St George became the property of the parish. Soon after the purchase was completed, an examination into the state of the chantry took place, when the external walls and the roof were found to be in a decayed and dangerous condition, from neglect of timely repairs. In the autumn of that year, the front wall, with the small return at the east end, were taken down and rebuilt. In the restoration, the original façade was strictly copied in every detail, both in the mouldings, windows, sculpture, &c. with the exception of a small ornamental door-way, being introduced beneath the narrow window in the east corner, (which had hitherto been a plain surface,) for the convenience of the congregation entering the chapel, and ascend to the galleries that were afterwards erected over it; as likewise for a private entrance from that side, to the body of the church. The roof at the same time was substantially repaired, and covered with new lead.

The porch, or south entrance, adjoins Brown's Chapel, and is stated to have been built by a person of the name of Bibby. It was formerly open to the inner door,

° When, or at what period, this chantry was alienated from the Radcliff family, we have no information. But by some mode of conveyance it subsequently passed to the Browns, in which name it continued upwards of a century, and was then sold by their descendants to Samuel Wright, Esq., who afterwards conveyed it to William Hodson of Fowthorp, Esq., from whom, as above stated, it was purchased by the churchwardens of Manchester.

but is now closed with folding-doors in the front, surmounted with a paltry fan-light, and has been used as the principal entrance into the church ever since the grand approach through the tower was closed up. In 1685 the upper part of this entrance underwent a thorough repair at the charge of the parish. Over the porch, before the late alterations in 1815, was a room, which in ancient times we have no doubt was set apart for the sacristan's lodging, who had the charge and preservation of the church during the night.

Having concluded our external survey of the church, we shall now make a little digression from the subject matter laid down to us. When we undertook to write an architectural description of the Collegiate structure, it was not our intention to have entered into any historical matter, relating either to the revenues of the church, or to events that might have happened during the time any of the wardens filled that high and important office, except such as might occur in building, enlarging, or repairing the sacred edifice, under any of their respective wardenships. But since we commenced the arduous duty allotted to us, a valuable document has come into our possession, containing the value of the lands and revenues of the Collegiate Church, taken at a very important period, being only a few years before the reformation; but it was received too late for our respected friend, Dr Hibbert, to insert in its proper place, and in regular chronological order. The document we allude to is contained in the ECCLESIASTICAL SURVEY, made in pursuance of an act of Parliament passed in the twenty-sixth year of Henry the Eighth, to ascertain the values, as well of spiritual, as of the temporal, possessions belonging to all the bishopricks, religious houses, collegiate and parochial churches, chantries, hospitals, &c. in England, "Wales, Cales, Berwyck, and the marches of the same, as well in places exempt as not exempt." Under that statute, commissioners were appointed, accompanied with certain royal instructions, to visit every diocese in the realm. This survey was commenced the following year, and the result of their labours now remain in the office of first fruits, and since the year 1806, have been, from time to time, transcribed and printed under the direction of John Caley, Esq. secretary to the board appointed by the House of Commons respecting the public records of the kingdom. This great inquest was taken in 1535, and being only five years previous to the dissolution of religious houses, has enabled us to give a pretty accurate account of the number of religious the establishment at Manchester contained immediately before that event. By this inquisition it appears the collegiate body then consisted of a warden, eight fellows chaplains, whereof two of them were parish priests, and six chantry priests,—viz. George Collier, master or

warden ; Richard Bradshaw, James Greene, John Kaye, John Coppage, Henry Hopwood, Edmund Stubbs, John Fychin, and John Walker, fellows chaplains ;— among these, John Kaye and John Fychin were the parish priests, and their annual stipends were not paid *from* the profits and proceeds, but *out of* the college itself. The chantry priests were Hugh Bryddoke, James Barlowe, Thomas Johnson, John Bexwicke, John Brydoke, and Robert Byron. Of this curious LIBER REGIS, we shall give a literal translation here, referring to Vol. 1st, p. 384, of the Appendix to Dr Hibbert's History, where the original Latin copy is printed, with all its contractions and abbreviations, so far as the College of Manchester is concerned.

MANCHESTER COLLEGE.

ON THE FOUNDATION OF LORD DE-LA-WARRE, IN THE
HANDS OF GEORGE COLLIER, MASTER OR WARDEN
THERE.

THE LORDSHIP OF NEWTON AND KIRKMANSHULME, NEAR
MANCHESTER ;

TOGETHER WITH DIVERS BURGAGES WITHIN THE TOWN OF MANCHESTER AFORESAID, BELONGING TO THE SAID COLLEGE.

L. s. d.

Value in rents of the site of the said college, together with houses, gardens and lands belonging to the same, 30^s. Also in leases of lands and tenements in Newton and Kirkmanshulme, with divers burgages in Manchester, aforesaid, as appears by the rental 38^l, 15^s. 3^d. Total,

40 5 3

RECTORY OF MANCHESTER.

Impropriation to the said College.

Value in tithes of grain, as well in the warden's own hands, as of divers tenants there, by the year 128^l. 13^s. 6^d. Also in hay-tithe there, one year with another, (*communibus annis*,) by valuation, 39^s. 8^d. Item, in lamb-tithe there per ann. 48^s. Also in tithe of wool there, every year by valuation, 55^s. 4^d. Also in

L. s. d.

calf-tithe there, on an annual average by valuation, 58. 8^d.

Total per annum,

Also in tithe of flax and hemp there, per ann. 12^s. Also in private tithes, with other dues at the festival of Easter, by annually averaged estimation, 40^l. Item, in oblations there, annually by valuation, 100^{sh}. Also in mortuary dues there, annually by valuation, 40^s. Total value of the aforesaid rectory,

226 12 5

Out of which,

To BE DEDUCTED

FOR BACK-RENTS, OR RENTS REPAID.

In repayments to Lord De-la-Ware, arising from lands in Manchester, per ann. 18^d,

— 1 6

IN FEES.

Item, for the fee of Sir John Byron, Knt. Seneschal of the said college, 4^l. Also for the fee of Ralph Slade, collector and bailiff of all the lands and tenements of the said college, per annum 100^s. Total,

9 — —

PENSIONS.

Also a pension paid annually to the Bishop of Chester, 40^s. Also a pension paid annually to the Cathedral Church of Lichfield, 20^s. Also a pension paid yearly to the Archdeacon of Chester, 20^s. Total of pensions,

4 — —

Sum to be deducted,

13 1 6

And the net remain is,

213 10 11

Tenths therefrom,

21 7 1 $\frac{1}{4}$

MEMORANDUM

THE WARDENSHIP OF THE AFORESAID COLLEGE IS IN THE
HANDS OF GEORGE COLLIER.

Value in the pension annually received from the profits of the said college,

20 — —

Tithe therefrom. Nothing is inserted here, because it is placed above among the tenths of the aforesaid college, *ut supra*.

L. s. d.

VICARAGE UNDER THE COLLEGE AFORESAID, IN THE HANDS OF
RICHARD BRADSHAW, CHAPLAIN.

Value in the pension annually derived from the profits of the said
college,

4 — —

For the tithe. Nothing, because above reckoned among
the tithes of the said College.

VICARAGE UNDER THE AFORESAID COLLEGE, IN THE HANDS OF
JAMES GREENE, CHAPLAIN.

Value in the pension annually received from the proceeds and
profits of the said college,

4 — —

For tithe therefrom. Nothing, for reason assigned above.

VICARAGE AT THE SAME PLACE, IN THE HANDS OF JOHN KEY,
CHAPLAIN.

Value in pension yearly received out of the college aforesaid,

4 — —

Tithe therefrom. Nothing, because it is reckoned before
among the tithes of the said college.

VICARAGE UNDER THE SAID COLLEGE, IN THE HANDS OF JOHN
COPPAGE, CHAPLAIN.

Value in pension annually received from the proceeds and profits
of the said college,

4 — —

Tithe therefrom. Nothing, for reason above given.

VICARAGE UNDER THE AFORESAID COLLEGE, HELD BY HENRY
HOPWOOD, CHAPLAIN.

Value in pension annually received from the profits of the said
college,

4 — —

Tithe therefrom. Nothing, for the cause above assigned.

VICARAGE THERE HELD BY EDMUND STUBBS, CHAPLAIN.

Value in pension annually received from profits of the aforesaid
college,

4 — —

For tithe. Nothing, for reason before alleged.

L. s. d.

VICARAGE UNDER THE AFORESAID COLLEGE, IN THE HANDS OF
JOHN FYCHIN, CHAPLAIN.

Value of pension received yearly out of the aforesaid college	4	—	—
For tithe. Nothing, for reason as above.			

VICARAGE UNDER THE AFORESAID COLLEGE, IN THE HANDS OF
JOHN WALKER, CHAPLAIN.

Value in pension annually received from proceeds and profits of the said college,	4	—	—
For tithe. Nothing, for the reason related.			

CHANTRIES UNDER THE CHURCH OF MANCHES-
TER AFORESAID.

On William Radcliff's Foundation.

HUGH BRYDDOKE, CHANTRY PRIEST THERE OFFICIATING.

Value in rents arising from divers burgages within the vill of Man- chester, per ann. 65 ^s . Thereout to be repaid to Lord De-la- Ware, per ann. 12 ^d . Also in back-rent to Richard Holland, per ann. 4 ^s . And there remain clear	3	—	—
Tithe therefrom,	—	6	—

CHANTRY AT MANCHESTER AFORESAID.

On Thomas Beke's Foundation.

JAMES BARLOWE, CHANTRY PRIEST THERE OFFICIATING.

Value in pension annually received out of the lordship of Savoy, in the county of Middlesex, 100 ^s . Thereout in pence annually distributed among the priests, the clerks, the poor, and others, on the anniversary of the death of the founder, according to the terms of the foundation, 18 ^s . 8 ^d . And there clearly remain	4	1	4
Tithe therefrom,	—	8	1 $\frac{3}{4}$

CHANTRY AT MANCHESTER AFORESAID.

On the Foundation of Robert Gryell.

AND NOW HELD BY HENRY RYLE, CHAPLAIN.

Value in rents and dues arising from divers burgages in Manches-

	<i>L.</i>	<i>s.</i>	<i>d.</i>
ter aforesaid, 6 ^l — ^s 11 ^d . Thereout in chief rents to Lord De-			
la-Ware, 27 ^s 7 ^d . Net remainder,	4	13	4
Tithe therefrom,	—	11	4

CHANTRY AT MANCHESTER AFORESAID.

IN THE HANDS OF JOHN DYKONSON, CHAPLAIN.

Value in rents of divers lands and burgages there, per ann 50 ^s .			
Thereout in rent to the Lord De-la-Ware, per annum, 3 ^s 4 ^d .			
And there remain,	2	6	8
Tenths out of it,	—	4	8

CHANTRY AT MANCHESTER.

On the foundation of the Right Reverend Father in Christ, James Stanley, late Bishop of Ely.

THOMAS JOHNSON, CHANTRY PRIEST THERE OFFICIATING.

Value in rents and dues, arising from divers lands there, per annum,	4	—	—
Tithe therefrom,	—	8	—

CHANTRY AT MANCHESTER AFORESAID.

On the foundation of Ralph Hulme.

JOHN BEXWYKE, CHANTRY PRIEST THERE OFFICIATING.

Value in rents and dues of divers lands and tenements lying in Manchester aforesaid, per annum, 8 ^l 2 ^s — ^d . Thereout were to be paid in chief rents to Lord De-la-Ware, for the lands aforesaid, per annum, 43 ^s 10 ^d . Also in chief rents, to Edmund Entwysse, per ann. 2 ^s 8 ^d . Likewise in pence, paid in alms on the anniversary day of the founder's death, according to the terms of the foundation, 12 ^s . Net remainder,	5	3	6
Tithe therefrom,	—	10	4 ¹ / ₄

CHANTRY AT MANCHESTER AFORESAID.

On the foundation of Robert Chetham.

JOHN BRYDOKE, CHANTRY PRIEST, THERE OFFICIATING.

Value in rents of divers burgages, with the tenements lying in Manchester aforesaid, as appears from the rental of names and sums

L. s. d.

to be worth by the year 7^l, 13^s 4^d. Thereout in-back rents to the Lord De-la-Ware, per ann. 13^s 4^d. Also in back-rents to William Hilton, per ann. 40^s. Likewise in acknowledgments to Adam Hilton, by the year, 14^s. Also in rents repaid to the wife of Lawrence Buckley, per ann. 6^{sh}. And there remain,
Tithe therefrom,

4 — —
— 8 —

CHANTRY AT MANCHESTER AFORESAID.

On the foundation of Robert Chetham.

ROBERT BYRON, CHAPLAIN, CHANTRY PRIEST THERE.

Value in rents and dues of divers burgages and lands in the town of Manchester, per annum, 4^l 11^s 8^d. Thereout in rents repaid to our Lord the King by the year, 6^s 8^d. Also in back-rents to Sir Richard Brereton, Knight, per annum, 5^s. And there remain clear,
Tithe from thence,

4 — —
— 8 —

From the above statement it appears, the whole rental of the college and impropriate rectory, in lands, buildings, tithes, and other casual dues, were valued at L. 226, 12s. 5d. per annum. And from this sum was to be deducted, the salaries of their seneschal and bailiff, pensions to the see of Chester, the cathedral church of Lichfield, and the archdeacon of Chester, and acknowledgments of lands to the Lord De-la-Warr, amounting to L. 13, 1s. 6d, leaving an annual income clear of all reprisals of L. 213, 10s. 11d. The King's tenths arising from this sum are L. 21, 7s. 1d., which are paid by the clergy into the Exchequer to the present day. The pensions annually received out of the revenues of the college by the warden, and eight fellow chaplains, amounting to L. 52, were not taxed, for the reason, that the tithe had already been accounted for, among the tenths of the value of the college and impropriate rectory.

There were likewise in the church six endowed chantries, each of which had an officiating priest, whose united valuations amounted annually to L. 24, 5s. and the tenths arising from this sum, were L. 2, 8s. 6d. which were also paid into the Exchequer.

Although the collegiate body survived the general storm which laid prostrate all the smaller and greater monasteries, in the reign of Henry VIII. yet, the regency under his son Edward VI. dissolved the collegiate institutions; when the

King seized the revenues of the church and chantries of Manchester into his own hands, and parcel of the possessions of the late dissolved college, were let to Alan Bawdesone, on the 22d of June, 2 Edward VI. (1547)^p But during the reign of Philip and Mary, the collegiate body was again reinstated, and the six chantry chapels were re-established, but the possession of the chantry lands were still retained in lay hands, subject to annual pensions for the maintenance of the clergy. In the reign of Elizabeth the chantries were again dissolved, and with them the tenths arising therefrom ceased to be paid.

The ancient chapel which was founded by Robert de Grelley, who flourished in the reigns of Henry III. and Edward I. and at the time of the Ecclesiastical Survey was held by Henry Ryle, incumbent of the chantry, is supposed to have been situated between Smithy Door and Old Millgate, where a portion of land, which has never been built upon, still remains; and this plot, tradition, often the true vehicle of oral testimony, to this day, points out as being the site of a cemetery attached to it.^q This chapel is supposed to be the endowment which is mentioned in *Testa de Nevill* (fo. 405) where it is there stated, that "Robert Gredle," who was then living, gave to Aca, the priest, a parcel of land from his lordship of Manchester, charged with an annual rent of three shillings. This Aca, at the compilation of

^p Harleian MSS. Cod. 605,

^q This plot of land, and the buildings surrounding it, on the south and west sides, were the property of the late Miss Ellen Siddall, and had long been in the possession of her ancestors. The site of the supposed cemetery, in 1829, was let on an annual rent, from year to year, by her executors to Sir Oswald Mosley, Bart, Lord of the Manor, who, by palisades and a roof, has inclosed it to be used as a market for the sale of butter, eggs, poultry, and other white meats; for which purposes it was opened in June, 1830. Early in the year 1829, the cellars belonging to the Grey Horse Tavern, in Smithy Door, were enlarged; and for this purpose the whole of the north end of this plot in length, and in width about four yards, was excavated to the depth of eleven feet. The upper stratum for about four feet deep was found to be adventitious earth, composed of soil, rubbish, bones, and other foreign matter, the remaining depth was fine native gravel, among which, here and there a bone was discovered, but these could not be identified as human. Jutting from the north west corner of the Black Swan Tavern, which is situated behind Smithy Door, is an oblong building of ancient architecture, constructed with timber and plaster, having a deep recess on the east side, apparently for the reception of an altar beneath an oriel window. This structure occupies a portion of the west side of the plot of land, and is supposed to have been the old chapel; and a few years ago, the head of the Virgin carved in wood, was preserved in the Grey Horse, which was conjectured to have been removed from this building, when it was occupied as a joiner's shop. This room has long been divided into two stories by an oaken floor, and the upper one is now used as refectory to the Black Swan, which, as well as the Grey Horse, and the adjoining shops, was the property of the late Miss Siddall.

the record, is represented to be living, and holding that land. So that he was the first incumbent of the chantry, and Henry Ryle, was probably the last.

The other chapel whose founder's name is not recorded, but is stated to be in the hands of John Dykonson, chaplain, was probably the one which stood on the east side of Old Millgate, and taken down when the street was widened in 1777^r.

By this great Ecclesiastical Survey, are regulated the first fruits and tenths of all the benefices throughout England. For the transactions of this branch of ecclesiastical business a court was established, which was soon afterwards dissolved, and all matters belonging to it were afterwards transferred to the Exchequer. The first fruits are the profits for one year of every spiritual living, and are paid by every clergyman on entering upon his benefice. The tenths, are the tenth part of the yearly value of such living, and paid every year by the incumbent to the crown. By the statute of 26 Hen. VIII. every clergyman on entering on his living, before the first-fruits are paid or compounded for, is to forfeit double the value. But stat. 1 Eliz. ordains, "that if an incumbent on a benefice does not live half a year, or be deprived thereof before the year expires, his executors are

^r Among the MSS. of the late Mr Barrett, is an account of his visit to this fabric a few days previous to its destruction, and the result of his researches are contained in the following description he has given of it, with the impression made on his mind at the time.

"During the alterations of the streets in Manch^r and a little while before the east side of Old Millgate was pulled down, I went to examine the old wood buildings and was shew'd a stone hollowed within, and carved on the outside with plain escutcheons, the uppermost rim, or edge of the stone was that of an octagon: a person inhabiting the building said 20 or thirty years ago, this stone was fixed upon a pedestal, or foot, which stood in a yard to the back of the house, and was always called the font; near which was the remains of an old stone building, with a flat roof, and a large circular window projecting outward in form of a bow, and having y^c appearance of an old religious house, and hath long gone by the name of the chapel, and whether it ever was the remains of a chapel I cannot say, having never heard or read, any thing of the kind before, yet this window fronts the east, and resembles what they call it, the chapel end, and whether this old font once belonged to it, or removed from any other church, to make way for a more modern and elegant one, is not now to be determined.—I took a drawing of the stone, and one from a large old chimney piece, likewise of two brackets, which supported two windows to the street: the house I judged to have been built by some one of the Stanley family, and most likely the Stanley's of Honford, who bore eagles' claws in their arms."

These observations are accompanied with the drawings above alluded to, and from which we can make out, that what remains of the font is octagonal.—The flat stone over the chimney-piece has three separate wreaths; within the first is a griffin segreant; in the second, an eagle perched on a child, the same as the Stanley crest; and in the third is a demi-lion, issuing from a ducal coronet, and crowned with another, and holding in his dexter paw a fleur de lis; which is the crest of Holland.—The brackets have upon each of them two eagles' legs erased.

to pay only a fourth part of the first-fruits ; and if he survives the year, and then dies, or be removed in six months after, only half of them shall be paid ; if a year and half, three quarters of them ; and if two years, then the whole ; not otherwise. Four years are allowed to the archbishops and bishops for the payment, by equal instalments each year, if they live so long on the bishopric. Other dignities of the church pay theirs in the same manner as rectors and vicars."

By several statutes passed in the reign of Queen Anne, every benefice under L. 50 of clear yearly value was discharged from the payment of first-fruits and tenths. She likewise restored to the church, what at first had been indirectly taken from it, by remitting them entirely, and applying these superfluities of the larger benefices to make up the deficiencies of the smaller : for this purpose, she granted a charter, whereby all the revenues of the first-fruits and tenths were vested in trustees for ever, to form a perpetual fund for the augmentation of poor livings under L. 50 a-year. This is commonly called Queen Anne's bounty, and has been still further regulated by subsequent statutes : though it is to be lamented that the number of such poor livings is so great, that this bounty, extensive as it is, will be slow and almost imperceptible in its operations.

MONUMENTAL INSCRIPTIONS IN THE CHURCHYARD.

We find that in former ages various portions of the south side of the churchyard have been distinguished by the appellation of hills, which have been dignified with the names of several of the parochial townships, such as *Stretford Hill*, *Droylesden Hill*, &c. ! The origin of such appellations are unknown to us. But it is very probable, indeed, that some of the townships might have had a particular portion of ground within the cemetery appropriated to the exclusive interment of the inhabitants of such district, when the population of the parish was not so numerous as it is at present, and thereby be distinguished by the name of that township. These appellations, however have long been lost to us, and would in all probability have remained so, had not two curious sextons named Robert and Philip Burnell, father and son, who flourished about the year 1678, preserved them in their singular MS. diary of interments, together with several other curious particulars concerning the church and churchyard. The fragments of their labours are preserved, and are now in the possession of Mr Walter M'Farlane of this town, who has favoured us with a perusal of them, and from which we shall make frequent extracts, in all their native orthography, both here, and also when we come to survey the interior of the church.

Their curious diary is prefaced with the following observations :—

" This Book whas Maid by Philip Burnell, grave Macker off the Coleget

Church of Manchester, of all the Burialls in the Church, and Church Yard, from January 1678, till February 28, 1680. Hou deepe the Lye, and what place the Cum from, Bootle in toun and parish, and then by my fathers in Strucksons A ffar longer time." After enumerating that 448 persons were interred in the church, and churchyard from January 1678, to January 1680, he then proceeds with his daily journal of interments and remarks, from which we shall select a few extracts as follows :—

"1678 January 1st. John, sun to John Jepson in Dainsgait liath Est in the churchyard of *Droylden hill*, About a yerd deep, being just in the middle way, just at the little plane tree over against Calin Cums door.

1678 January 4th. Margaret Crompton, liath About six yards from the Lodg door over against it, 1 yerd and A Half deep.

1678 January 21st. John, Sun to John Louens Liath near *Lodg-hill*, neer to the Est end of Edward of Chorlton.

1680 Aug^r 17. Stephen, son of Mosson, goger of Manchester, was buried on the *ould Lodg hill*, Est from Cherles plat stoen About 1 yerd.

1680 Aug^r 23. A child of James Jaxson of Manchester, was Buried on *Droylden Hill* neer to William Sandyfort wiaf.

1680 Sep^r 1st. Humphrey Boothe of Middleton parish, was buried on the South side of the churchyerd, South from Rowson stoen neer *Stretford Hill*.

1680 Sep^r. 2d. John Manister of Manchester, was Buried on the South sied church Yerd, neer *Droyslden Hill*, Est from William Moor stoen.

1680 Sep. 2d. A Child of Richard Sieks of Manchester, was buried on the south sied Church Yeard, *upon Stretford Hill*, under the north sied of Richard Crouther stoen.

1680 Sep. 4th. A Child of John Smith of Manchester, was Buried *on the ould Lodg Hill*, neer Henry Rostern Child.

1680 Sep. 20th. Margaret, daughter of Thomas Hill of Moson, Lieth *on Moson Hill*, south from Robert Sutton stoen, about Sum 3 yerds.

1680 Sep. 20th. Mary weif to Charlells Cooke of Manchester, was Buried on the south sied Church Yeard, South from first window under Master Ratliff Chepell under his own stoen, a very throng place.

1680 Sep. 21st. A Child of Timothy Boden, Millar of Manchester, was buried on the South sied of the Church Yeard, South from George Harrison stoen, not a very throng place.

1680 Sep. 26th. A Child of Edmund Hawood off Manchester, Liath on the north sied church yerd, west from John Saracould stoen, in a very throng place."

Thus far from Messrs Burnells at present.

On a raised altar tomb about six yards distant from the south wall of the chapter-house.

Here Resteth the Bodies of Robert Sutton of Manchester, Skinner, buried February the 15th 1687. Whose Charity at his Death did so abound, that to the poor he left Four Hundred Pounds For ever. Ann, his wife buried April 16, 1715. Alsoe Robert Sutton, his Son buried August the 28th 1678.

We presume the Charitable Sutton had been a member of the honourable Company of Skinners in London, from the armorial bearings of that body being carved at the head of the inscription, viz. *Erm. on a chief gu. three princes crowns, composed of crosses pattée, and fleurs de lis or, with caps of the first, tasselled of the third.*—Crest, *a lizard ppr. wreathed about the neck with laurel leaves vert, purfled or.*—Supporters, *the dexter a lizard, or short-tailed wild cat of Norway, rampant guardant ppr. The sinister, a martin sa. each gorged with a wreath of laurel-leaves vert, purfled or.* Motto, TO GOD ONLY BE THE GLORY.

About twenty yards from the front of Byrom's Chapel, and near the centre of the churchyard, is another altar tomb, on the flat ledger this inscription:—

Benjamin Bower, Merchant, buried June 14th, 1790, Aged 59. Ann, Wife of Benjamin Bower of Manch^r. buried December the 13th 1768. Benjamin Bower, Esq^r. of *High Grove*, Cheshire, who was Inter'd here March the 18th 1811, Aged 51 years.

Ann, Daughter of Benjamin and Ann Bower, died Jan^{ry}. 8th, 1824, Aged 57 y^{rs}.

Within a pannel on the south side.

Susanna, Dau^r. of Samuel Bracebridge, of Atherston, in the County of Warwick, Gent: the wife of Samuel Butler of Manch^r. Gent: Lived 42 years and dyed March 19th, 1675.

Also Samuel Butler, Son of Samuel Butler of Manch^r. Gent: dyed at London, 6th day of November, in the 36th year of his age, and was buried here November 20th, 1697.

Inscribed within a pannel on the west end.

Samuel Bower of Manch^r. Haberdasher of Hatts, buried March the 11th 1713.

Also Elizth. his Wife, buried April 20th 1740.

About three yards north-east from this tomb, on a flat stone this inscription:—

Ellen, Wife to Joseph Werden, Gent. buried June y^e 7th, 1692. Elizabeth, Daughter to Joseph Werden, of Manchester, Gent. buried Octo^{br}. 14, 1684. Robert Delves of Manchester, Wollen-draper April 2d, 1707. Ellen, Daughter

of Robert Delves, of Manchester, Gent. buried Decem^{br}. y^c 28th, 1694. John, his son buried May 27th, 1700.

Arms, DELVES, *A chevron fretty, between three billets; a crescent for difference.* These arms are cut at the foot of the stone; and round the shield four brass plates have been inserted, which no doubt contained inscriptions, but have all disappeared.

Five yards north from Bower's tomb, is a very old stone, and on the upper end of it is chased the impression of an axe, with this inscription below:—

RICHARD KENION DECEASED JAN. 5, 1639.

About sixteen yards south of Sutton's tomb is this:—

George LLoyd of Manch: Chapman, son of Gamaliel LLoyd of Mattersey, died 2d August 1728, Aged 77. Also Martha, wife to George LLoyde buried 16th Jan^{ry} 1717, Aged 65.

Gamaliell, Son to George LLoyde of Manchester bur. July 20, 1675. Mary, his Daughter, bur. March 31st 1683. Ann, his Daughter, buried July y^c 14th 1695.

On a flat stone, which has evidently been brought from the interior of the church,^s

^s Since we discovered this stone, we have met with the Memoirs of the family of Chadwick of Chadwick, written about the year 1795, by Charles Chadwick, of Healey Hall, and Mavesyn Ridware, Esq. a copy of which is preserved in Mr Barrett's Collections, wherein Mr Chadwick gives an abbreviated translation of the inscription on this stone, and positively affirms that it was "on a grave-stone in the Collegiate Church, lately removed." Here then is a clear instance of that notorious system, which formerly prevailed of removing monumental memorials from the interior of the church, under the vile pretence that the descendants of their former inmates were extinct, and replacing them with new stones over families of inferior consequence. Could the exact spot be ascertained wherein the ashes of Maria Chadwick repose, this stone ought to be removed back, and again replaced over her remains. The last instance of this practice was the removal of a stone that once covered the repository of death of the family of Sidebotham, from a grave situated immediately in front of the doorway in the screen on entering the Stanley Chapel, which, we believe, was entirely unknown to the officiating members of the church. This stone we found in August 1828, raised on its side against the wall under the window on the outside of Strangeway's Chapel, and curiosity led us to copy the inscription. On inquiry, the apparitor informed us, that a person of the name of Mr James Sidebotham, who was once a respectable master cordwainer of this town, and the representative of its former inmates, for a trifling sum, allowed a person of the name of Beaumont to be interred in the grave, some time in the month of February in the same year; and after the interment he was repeatedly tampered with, and being in reduced circumstances, the result was, that, for a small pecuniary consideration, he sold the interest he had in it during his life, and the consequence was the removal of the ancient land-mark of the family of Sidebotham, which was replaced by a new stone, at the foot of which is cut "John Beaumont Cab. M^r." The above information was confirmed by Mis Elizabeth Sidebotham, daughter of the above-named James, who was residing in Half Street, in the old churchyard, when we saw her on the 5th of

and is now placed about two yards from the east window of Trafford's Chapel, with the lettered side downwards :—

Hic jacet Eximium sæculi sexusque sui decus ac dedecus, Maria, Thomæ Chetham de Nuthurst Armig. Filia, Jonathan Chadwicke, de Chadwicke, Gen. consors charissima, quæ paulino optimæ Conjugis ac mulieris Exemplari ad vivum expresso ex hac luce migravit 17 jul : 1668.

About ten yards from the window of the said chapel we found a flat stone ; on the uppermost side of it is cut “ James Walker, 1776,” and beneath is this :—

HERE LYETH MARGARET, THE WIFE OF EDWARD TACEY,^a CHAPLAINE OF MANCHESTER, WHO DECEASED OCTO : 12th, 1645.

A flat stone, much mutilated, and lying about three yards from the west window of Trafford's Chapel, contains this :—

Anne, Daughter of Oswald Mosley, Gent. & Wife of Samuel Angier, minister of the Gospel, was here interred July 26th, 1690.

Twelve yards from the south-east corner of Brown's Chapel lies a flat stone with the inscription downwards, which commemorates the first Percivall who purchased Royton, and whose great, great, grand-daughter, Catherine Percivall, was the first wife of Joseph Pickford, Esq. afterward Sir Joseph Pickford Radcliff, Bart. who in her right was owner of Royton.

Here resteth the Body of Thomas Percivall of Royton, Gent. buried Decemb. 10th, 1694. Jane, Wife to Thomas Percivall of Royton, Gent. buried April 8th, 1687.

Thomas, Son to Thomas Percivall of Royton, Gent. buried June the 19th, 1665.

Ann Percivall of Manchester, spincer, buried February y^c 18th, 1700.

Mr John Percivall, Grandson of Thomas, buried Feb^r. 27th, 1729, Aged 38 years.

June 1830. The old stone has since been laid down in the churchyard, about three yards north from the end of Strangeway's Chapel, and bears the following inscription, which we shall give a place to here.

Here was Buried y^c Body of Charles Sidebotham of Manch^r. Chapman, June y^c 20, 1710. Mary, his wife, was bur^d. Oct. 16, 1737, Aged 54. Thomas, son of Charles Sidebotham of Manch^r. Chapman, June y^c. 11, 1707. Charles, his Son, Dec^{br}. 21, 1707. James, his Son, May 25, 1720. Sam^l. Sidebotham, Aug. 29, 1728. In the 26 year of his age. Dorthy, his wife, buried Oct^{br}. 20, 1744. Charles Sidebotham, buried Nov. 24, 1786, aged 43. Charles Sidebotham buried July 24, 1796, aged 25 years. James Sidebotham, son of C. Sidebotham, 1778.

^a So cut on the stone, but *Edmund* in the Collegiate Registers. “ Buried 1645, Oct^r. 12, Margaret, wife of Edmund Tacie of Manchester.”—*Coll. Reg.*

Nearly adjoining the last, is another stone, which is turned, and on it is inscribed :—

Hic requiscit in Domino, corpus Elizabethæ, Richardi Waite de Mancestriâ Aurificis uxoris, omnibus quæ fœminam ornant virtutibus imprimis cumulatae xxvii. Novembris inhumatum Anno Domini 1666.

Filiæ Annæ 11^{mo}. Novemb^r. 1667.

Adjoining the boundary railing, immediately south from Brown's Chapel, is a mutilated stone, bearing an inscription, and containing the oldest date we could find in the churchyard, except one that a few years ago was lying under the window of the Strangeway's Chapel, which had only two initials, and the date 1545 upon it, but is now removed, and probably destroyed. The old stone bears this inscription and date :—

HERE . LIETH . THE . BODIE . OF . JOANE, . THE . WIFE . OF
JAMES . HEIGHFEILD . WHO . WAS . BVRIED . DECEMB . THE
9th . DAYE . 1632.

About six yards from the west window, on the south side of Brown's Chapel, there is a stone inverted, inscribed as follows :—

HERE RESTETH THE BODIE OF ESTHER, THE WIFE OF THOMAS BYROM, BVRIED THE 23d DAY OF JUNE 1660. Also Mary, wife to Tho^s. Byrom, bur. March 26, 1696. THOMAS BYROM, SON OF THOMAS BYROM, WAS BVRIED THE 12 OF AUGUST 1666.

This stone has probably been brought from Byrom's Chapel.

Near the entrance gates from Hanging-bridge is a flat stone in the foot path, bearing the following inscription, but so extremely illegible, it was with great difficulty we were enabled to transcribe it.

Hic jacet Corpus Edwardi Chetham de Chetham, Comu. Lanc. Gent. & Elicæ uxor ejus, ille Sepultus 28 die Augusti Anno Dom. 1684. Illa etiam Sepulta Septimo die jvlii Anno Dom. 1681.^c

On a flat stone adjoining the west side of the porch.

Spe beatæ resurrectionis hic repositæ sunt exuvie Johannes Waite de Manchester, Gent. qui obiit die 20^o Julij, 1703 Ano. Ætat: Suæ 50. jtam Elizabethæ uxoris ejus qua obiit 7^o Apri. 1701.

Seventeen yards from the south-west angle of the tower, is an altar tomb, the west end of which is formed into a semicircle, and on the ledger is inscribed :—

^c “ Bured 1681, July 7th, Alice, wife to Edward Chetham of Smedley, Gent. 1684, August 28th, Edward Chetham of Smedley, Gent.”—*Coll. Reg.*

HERE Lyeth the Body of Mr W^m. Ethelstone, Late Merch^t. of this Town, who departed this Life August the 3d 1775, in the 73d year of his age. Also Jane, wife of the said W^m. Ethelstone, who departed this Life Novem^r. 28th, 1762.

Charles, their son, bur^d. July 15th, 1731. Jane, their daughter, bur^d. June 9th, 1732. Mary, their Dau^r. bur^d. March 23d 173 $\frac{1}{2}$. Eleanor, their Dau^r. bur^d. Dec^r. 12th, 1736. Will^m. their son, bur^d. Feb^r. 10th, 1743. Mary, their Dau^r. bur^d. Dec^r. 16th, 1745. Elizth. their Dau^r. bur^d. March 3d, 1749. Hannah, their dau^r. bur^d. July 29th, 1758.

About eight yards south-east from the last mentioned tomb, on a flat stone, this :—

HERE LYETH Y^e BODY OF GAMALIEL WHITAKER, LATE VICAR OF KIRK BURTON IN YORKSHIRE, WHO DYED Y^e FIRST DAY OF FEBRUARY 1643. ^u

Adjoining the head of the last stone, another one with this inscription :—

In Pious assurance of Eternal Glory, Resteth y^e body of Tristram, Son to John Stafford, Gen : Buried Jan : y^e 3, 17 $\frac{1}{2}$. Thomas, his son, Bur^d. Octo^r. y^e 5th, 1712. Edward, his son, br^d. Sep^r. 18, 1715.

At the foot of the stone are the arms : STAFFORD, viz. *A chevron inter three martlets.*

Within the tower, and in front of the steam-boiler, is a broken stone inscribed as follows :—

Qui Conjugi prius posuit lapidem Sub eodem requiescit in pace Joannes Sandiford Maij 27, 1710.

M. S.

Desideratissimæ Suæ Coniugis Margaretæ Filia Laurentij Downes de Worth, Arm. quæ obiit 12, Sep. 15 Die Julij 1668.

Monumentum Hoc Moerens posuit Joannes Sandiford Mancestriensi. ^x

Near the north-west corner of the church, and a few yards from the small door which leads to the north gallery, we found a flat stone with the lettered face downwards, and on it the following inscription :—

Hic Jacet Corpus Edwardi Chetham de Nuthurst Armigeri, qui Obijt Octavodie

^u “ Buried 1643, Feb. 1st, Gamaliel Whittiker, preacher of the worde of God, deceased at Widow Birches.”—*Coll. Reg.*

^x Since we copied this inscription in 1828, this stone has been removed, but, to where, God knows, for we could get no intelligence !

Maij, Anno Dom. 1714, & Mariæ uxoris ejus quæ Obijt Vicesimo septimo die Februarij, Anno Dom. 170 $\frac{6}{7}$.

Below the inscription the arms : CHETHAM, *a griffin segreant, within a bordure charged with roundles* : without any impalement.

About twelve yards from the north-west corner of the Stanley Chapel, is an old altar tomb, on which has been an inscription, but now illegible ; whom it has commemorated we know not, but over it the following has been re-cut :—

Here Resteth the Body of Mary Scholes of Manchester, Spinster, who died May 13, 1808, aged 73 years.

Five yards to the north-east of the above tomb, we found a portion of a mutilated stone, from which we could retrieve only what follows :—

-	-	-	-	-	-	-	-	Mr Joshua	-	-	-	-	-	-
-	-	-	-	-	-	-	-	who died at	-	-	-	-	-	-
-	-	-	-	-	-	-	-	y ^e 44 year of	-	-	-	-	-	-
-	-	-	-	-	-	-	-	Aug ^t . y ^e 11th 1694.	-	-	-	-	-	-

On referring to the Collegiate registers, the only entry of interment that day and year, was the following extract, “Buried 1694, August 11th, Joshua Browne, of Manchester, Gent. buried in a vault on the south side of his chappell.” We, therefore, concluded that the shattered fragments of this stone, now scattered up and down in the churchyard, had once covered the vault, in which repose what once was mortal of the former owners of St George’s chantry.—*Sic transit gloria mundi*.

The following inscription was turned up when the workmen were employed in levelling the churchyard in August 1828. It lay about nine yards north-east of Scholes’s tomb, and we strongly suspect it has been removed from the inside of the church.

HAC DEPOSITÆ CONSERVANTVR VRNA EXVVIÆ CATHARINÆ, JACOBI ASHTON DE CHADDERTON IN AGRO LANCASTERI ARMIGERI, FILIOLÆ CVIVS TENEROS CÆSARIE HAVD SATIS (PROH DOLOR ! ADHVC MATVRA ABREPTA COMPRESSIT OCELLOS HALITVMQ’ ADHVC SUPERERRANTEM MISERANDA SINE LACHRIMIS) EXVXIT MATER CATHERINA, JVL. 3, A. D. 1656, ÆTATIS SUE 13.

CVI SIT TERRA LEVIS.

Below the above this :—

Dorothy Ashton, sister to the said Katherine Ashton, who died on the 21, & who was buried from Prestwich the 23d of May 1721

A flat stone which lies between the above tomb and the north-west corner of the Stanley Chapel, contains the following inscription :—

HERE RESTETH THE BODIES OF WILLIAM COOKE OF MANCHESTER, BVRIED THE 7 DAY OF MAY 1642. ESTHER COOKE, HIS WIFE, BVRIED THE 11th DAY OF OCTOBER 1638. AND MRS MARY EGERTON, THE WIFE OF MR LEONARD EGERTON, THEIRE DAUGHTER, BVRIED THE 16 DAY OF JANUARY 165—. KATHERIN GREENE, DAUGHTER OF ALEXANDER GREENE OF MANCHESTER, THE YOUNGER WAS BVRIED THE 3^d DAY OF JUNE 1656. Leonard, Son of Leonard Egerton of Shaw, Esq. bur *The remainder is defaced.*^v

A little distance from the last stone is this :—

Ellen Lebeg, daughter of the Reverend Honoratus Lebeg, A. M. Vicar of Eastham, in the County of Chester, who depart^d this life the 29th of Nov^r 1763, in the 20th year of her age.

From the north-east corner of the Stanley Chapel about six yards, is a flat stone, on which is inscribed :—

Nathan Leech of Manchester, Gent. buried Decem^{br} y^c 17th 1693, & Elizabeth, his Wife, buried june y^c 26th 1677. Also Jane, wife to Nathan Leech, jun^r of Manchester, Gent. buried August y^c 25th 1683.

At the foot of the last stone is another, on which is inscribed the following inscription in extremely beautiful cut letters.

Edmund Leech, School-Master in *Salford*, inter^d May 4th 1749, *Aged 21 years.* *His Motto was,* Job, 19, v. 25th. *Expetendus vixit & lugendus obiit.*
Gloriam Deo.

Immediately under the centre of the east window of Stanley's Chapel, lie the mutilated remains of a stone broken away just below this inscription :—

Here Resteth the Body of Charitable George Buerdsall of Salford, who was buried the 16 Day of June 1692.

On an old mutilated stone adjoining the wall of the east end of Chetham's Chapel, this :—

Katherine, daughter to Edward Greene, and wife to John Clayton, buried May the 21st 1688, Aged 16 years.

^v There being a chasm in the Collegiate registers from the end of the year 1653 to the commencement of 1662, we are therefore unable to supply these obliterated dates. Leonard Egerton was the son and heir of Peter Egerton of Shawhall, in Flixton parish, Esq. who was one of the deputy-lieutenants of the county, and made a conspicuous figure on the part of the Parliament, at the siege of Manchester in 1642.

About eight yards east of the chapter-house, a flat stone commemorates the memory of John Alexander, gentleman, who left L. 5 per ann. to the poor of Manchester in 1688.—*See the Table of Benefactions in the Collegiate Church.*

Here Resteth the Bodies of John Alexander of Manchester, Gent. buried Septem^{br} 17th 1688. Sarah, his wife, buried Feb^{ry} 23^d 1724. Sushanna, the Wife of John Alexander, Who Dyed the 26th of March 1664. Nathan, his Son, bur. March 29th 1684. Sarah, his daughter, buried Novem^b 12th 1688.

Also Radcliffe Alexander, Gent. Son of John Alexander, buried February 18th 1701, in y^c 86th year of his age. Also Dorothy, Dauh^{tr} of Radcliffe Alexander, buried June 21st 1705. Jeremiah, son to John Alexander, buried July 15th 1714. Dorothy, Relict of Radcliffe Alexander, who died June 16th 1724. ^z

Three yards from the south-east angle of the south aisle of the choir, we found a very mutilated stone, with the lettered side downwards, and very near illegible, with great difficulty, and the assistance of the collegiate registers, we were enabled to retrieve nearly the whole of it ; which is as follows :—

Hic jacent Corpora
Scholes

Georgij }	{ 15 Maii 165—
Isabella }	{ 5 April. 166—
Jeremiæ	
A. M. vere Min ^{stri} }	{ 29 ^{mo} Aprillis 1685
Jesu Christi	{
&	{
Deberæ }	{ 17 ^{mo} julij 1668
Filiarum	
Carum	
Deb.' }	{ 17 ^{mo} Martij 1662
Reb.' }	{ 1 ^{mo} Martij 167 ² / ₃
jeremiæ	
Filij N & H.	5 junij 1692 ^a

At the foot of the stone,

Credo Resurrectionem Carnis.

^z There is another stone in Byrom's Chapel, under the floor of the new vestry, bearing nearly the same inscription, but several of the names are omitted ; and the daughter of Radcliffe Alexander and her husband are added.—*See the inscription under Byrom's chantry.*

^a “ Buried 1662, March 17th, Debora, daughter to Mr Jeremiah Scholes of Manchester,

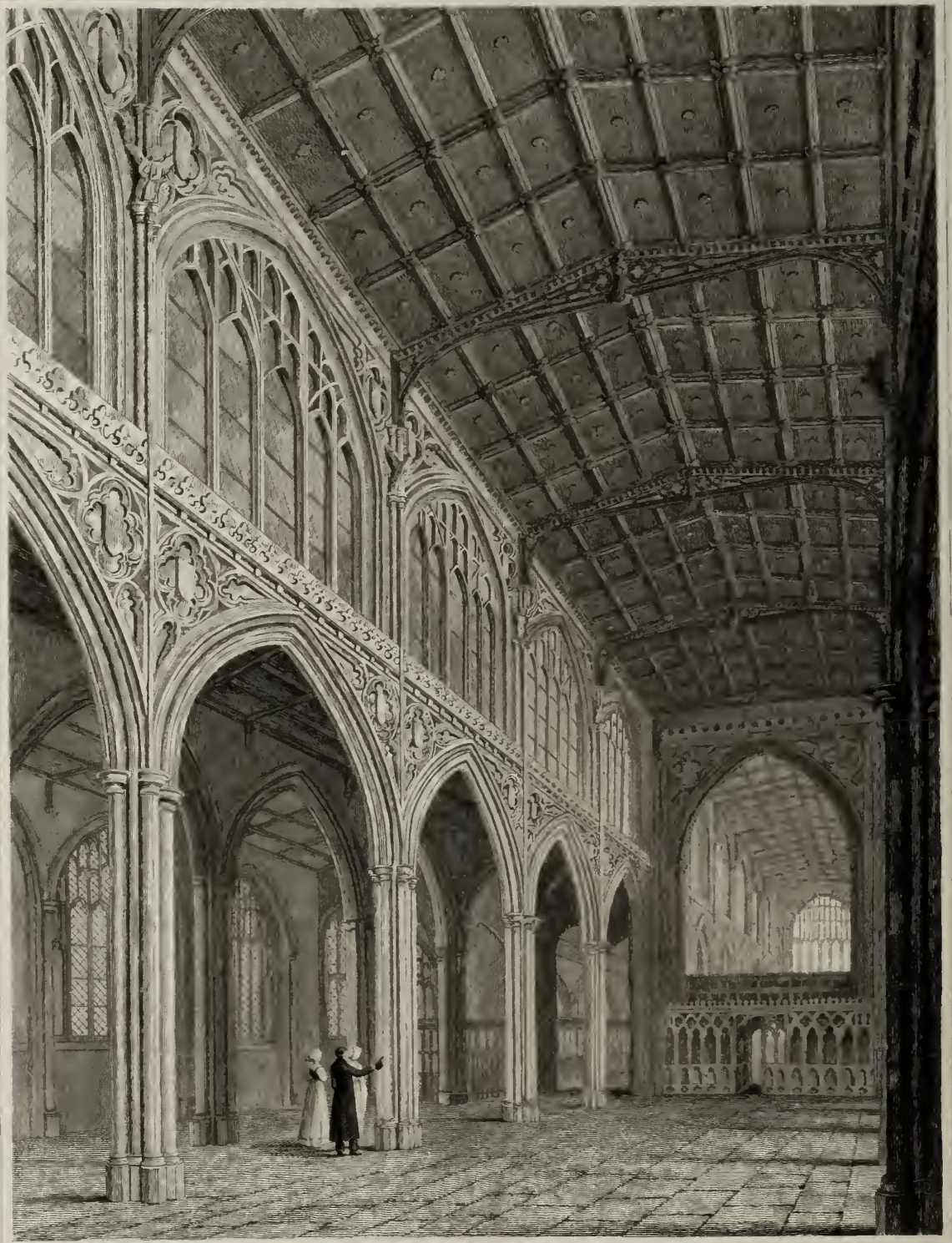
It may be thought by many, that in giving the monumental memorials in the churchyard, we have been too prolix. Our motive was this: Previous to the great musical festival in September 1828, the churchyard was undergoing a complete revision on its surface, by raising some parts of it, and lowering others. By this circumstance, an opportunity presented itself to us of seeing the under side of almost every stone in the cemetery. This accommodation we embraced, and was materially assisted by the polite behaviour of Mr George Frith, the contractor of the work, who allowed his workmen to turn up for our inspection, every gravestone that we considered necessary to forward our researches. The result of these labours has enabled us to lay before the reader, several valuable inscriptions belonging to respectable families, which would in all probability have been totally lost. Many of these memorials were suffered to remain in the same position in which they were found. Others were left with the inscription turned upwards; and from the length of time they have been deposited with the lettered face downwards, the damp they have imbibed, and the scaly texture of the materials of some of them, that, when exposed to the frost and the sun, may soon be obliterated: many others of them are now destroyed, and no longer exist but in these pages. These reasons, we think, will be a sufficient apology for our lengthened detail. Several of these memorials of the dead have probably, from time to time, been brought from the interior of the church by the rapacious and avaricious hands of former sextons and sold, while others, under the specious pretence of purchasing the graves, have been hurled from the bed of their former owners. It is greatly to be regretted that the original situations of them cannot be ascertained, that they might again be removed to cover the respected remains of those over whom they were once deposited.

The churchyard having become extremely crowded with human remains, from the numerous interments which took place, by reason of the increased population of the town, that it became absolutely necessary to prohibit sepulture in the cemetery for a space of time. Therefore, on the joint petition of the collegiate body and the churchwardens, a faculty was obtained for that purpose from the Bishop of Chester, dated February 30th 1819, which prohibited interments for the term of thirty-one years. It had likewise been uninclosed and open to the streets from time immemorial, and had, for several years past, become a harbinger and re-

Clerke. 1668, July 16th, Deborah, wife to Jeremiah Scholes of Salford, Clerke. 1672, March 1st, Rebecka, daughter to Jeremiah Scholes of Salford, Mr of Arts. 1685, April 29th, Jeremiah Schoales of Salford, Mr of Arts. 1692, June 4th, Jeremiah, son to Nathaniell Scoles of Salford."

—*Coll. Reg.*

COLLEGIATE CHURCH, MANCHESTER.
An Interior view of the Nave, looking East.



TO JOHN LOWE, OF SHEPHEY HALL, ESQ.^R

BY SUBSCRIPTION AND PATRONAGE OF THE FINE ARTS.

This Plate is inscribed with sentiments of respect and esteem,

by his obliged servants Thos^{rs} Agnew & Sons^{rs} Danforth.

ceptacle for nothing but filth and dirt. To remedy this evil, the whole of the area was inclosed with a stone plinth and iron rails in the same year, leaving on every side a sufficient space for a footpath around it. Since the inclosure was completed, the cemetery has become as respectable for decency, cleanliness, and neatness, as any in the kingdom.

CHAPTER VIII.

INTERIOR SURVEY AND DESCRIPTION OF THE COLLEGIATE CHURCH, AND SEPULCHRAL INSCRIPTIONS WITHIN THE SAME.

THROUGH the south porch, which once sheltered from “the pelting of the pitiless storm” in winter, or the scorching rays of the sun in summer, the inhabitants of the distant townships of the parish, on their arrival previous to the doors of the sacred structure being thrown open for divine service, we enter this monument of the piety of our ancestors.

On approaching the middle aisle, the view fills the mind of the spectator with a feeling of solemn awe. The pillars of the nave, before the late improvements, rose from their bases with graceful proportions, supporting beautiful pointed arches, ornamented in the spandrels with cinquefoil and quatrefoil arches, inclosing blank shields; above these shields is a horizontal sculptured cornice, crowned with trefoil ornaments, above which rise the clerestory windows, consisting of five lights each, with plain tracery, but the arches are enriched in the spandrels similar to those beneath them. From the capitals of each pillar rise a slender column, which becomes united with others above the trefoil ornaments, and from thence are formed into triple columns, the capitals of which support demi-angels in the attitude of playing on musical instruments; and, what is rather remarkable, those on the north side are stringed, while those on the south are wind instruments. Behind the demi-angels, triple columns again arise, and from their capitals, arches spring over to support the principal beams of the roof; these beams are richly decorated on both sides, and the centre part of them is adorned on each side with the statue of a boy in a clerical habit supporting a book. The roof is formed into compartments by longitudinal and transverse moulded beams, the intersections of which are enriched with sculptured orbs, foliage, and other appropriate ornaments.

And the same uniformity of design is observed in the ceilings of the side aisles throughout the nave of the church.

The west end of the middle aisle of the nave, until the year 1815, was nothing more than a plain surface of masonry. At that period it was covered over with Roman cement, and the buttresses, niches, tracery, and other ornaments, were added to it. Beneath the large arch the royal arms and supporters were introduced, but these ornaments are now nearly all closed from the eye of the spectator, by the organ having lately been placed in the front of them. The lofty pillars, arches, and mouldings, along each side of the nave, and the side aisles, were at the same time coated over with the same materials, and the grotesque heads in the cove of the cornice, the embattled ornaments above it, and the tracery in the spandrels, were restored nearly to their original appearance, in a very superior manner, by Messrs Robert Hughes and Son of this town. But the addition of more than an inch of cement in thickness upon the surface of the mouldings, on the pillars and arches, has so swelled the torusses, and reduced the hollow mouldings to such an extent, that they no longer present the fine proportions they once possessed; nor can they now be compared with those which remain unincumbered with that material in the choir. The roofs of the side aisles, which had hitherto been open to the rafters, were each of them now ceiled over, and worked into compartments corresponding with those in the nave, and the intersections decorated with orbs, leaves, and flowers. The pillars and arches of the divisions between the smaller side aisles, together with the walls, were also cemented over to harmonize with the general improvements. These works were completed about the year 1819.

At the time the middle aisle was beautified, the arch between the nave and the choir was likewise coated over with cement, and the plain surfaces were worked into paneled tracery, and mouldings were introduced above the arch, enriched with sculpture. Previous to these improvements, there was a large oak beam, which extended from the south to the north wall, a little below the crown of the arch. This was adorned from end to end with a trefoil embattled ornament, behind which rose a cove formed of oaken boards, which terminated at the first principal beam of the roof in the nave. These boards were plastered over, and upon the plaster was rudely painted the arms of Manchester, surrounded by large folds of drapery, similar in appearance to that part over the proscenium of a theatre. When we removed the plaster from the oak boards, the remains of another painting was discovered, which appeared to have possessed considerable merit, though the design and colours had been very much mutilated by the workmen chipping

the surface of the boards to make the plaster adhere more firmly to them. In the centre, immediately above the crown of the arch, appeared a sun in all the radiance of the fullest glory; and on each side were three saints under pointed canopies of the richest workmanship. From the mouth of each was a label, on which was a Latin sentence; but the words were too much obliterated by the plasterer's axe to be retrieved, except the one on the north side, which appeared to be "MEMORIA DEI." From the style of the painting, as well as the subject, the mouldings of the beam, and the trefoil embattled ornaments, we conclude that the cove was put up and painted some time previous to the Reformation.

The nave, together with all its appendant side aisles, (with the exception of the chantries of St James and St Nicholas,) are the property of the parish. Before the year 1814, the whole space of the extreme north aisle was open, but a part of it was occupied by a baptismal font;^b the west end of the middle aisle was appropriated to the original baptistery, and the remaining parts were covered over with open benches of the Elizabethan style. But at the period above stated, the whole area of the space belonging to the parish, was filled with new pews for the free occupancy of the parishioners, except five pews in front of Brown's and Trafford's Chapels. The first, and the third, from the west end, are set apart for the free accommodation of strangers; the second belongs to Ancoats Hall;^c the fourth is for the use of the fellows; and the fifth for the churchwardens. On each side of the entrance into the choir are two pews which are considered private property.^d The old pulpit and reading desks, formerly stood near to the second pillar from the choir on the north side of the middle aisle, but were removed under the late al-

^b This font was fixed up in 1787, as appears from some items entered in the churchwarden's ledger of that year, viz. "Aug^t. 25th, 1787, Paid David Broad for the Marble Font, L. 10, fixing up, 10s." And "Nov. 6th, 1787, Paid for taking down a row of Pews, and other work at the new Font, L. 11. 5s, 5d." The other font was erected in the year 1751, when Mr Samuel Edgeley filled the office of churchwarden: and the first person who was baptized at it we learn from the following entry in the collegiate registers. "1751, December 21st, Mary, daughter of John Pearson, the first that was baptized at the New Font." This is the one that is now in use at the present day in Stanley's Chapel.

^c This seat is now the property of George Murray, Esq. as owner of Ancoats Hall. On the front of the old pew was a carved coat of arms, accompanied with a lambrequin, helmet, and crest, all in oak, belonging to the Mosley family, the former owners of Ancoats; but when the pew was taken down in 1815, they all disappeared.

^d At the north end of these pews is an escutcheon bearing a lion rampant; being the family arms of Hulton, of Hulton, to whom the pew belongs. The other is the property of Miss Eleonora Byrom.

terations, and the present elegant and appropriate ecclesiastical appendages were substituted for them, and placed in the situation where they now stand, on the left of the entrance on going into the chancel, being a position more suitable and eligible, both for reading and delivering religious instructions to the congregation, than where they had hitherto been situated.^c

The west end of the middle aisle (the area of the old font,) is fitted up with stalls, seats, and pews, for the convenience of the municipal and parochial officers, and their attendants. These are inclosed within glazed partitions at each end, set in elegant tracery, and relieved by portions of rich stained glass. The space between each of the iron pillars, in front of these seats, is ornamented with pointed arches, enriched with pierced tracery of the style of Henry VII. Behind these seats were formerly placed the royal arms of Charles I. the grantee of the last charter to the church : but these arms are now ungraciously consigned to the ringing room in the tower. Surely a more respectable situation might be assigned to them within the sacred structure, in compliment to the monarch who granted the charter under which the church is now governed. The space which they once occupied has been opened into the lower part of the tower ; and in 1825, the ROYAL ARMS OF GEORGE THE FOURTH, were introduced in stained glass, ornamented in the cinquefoil arches above them with crowns, mitres, union badges, and foliage. Below them are introduced the arms of the see of CHESTER, *gules three mitres or* ; MANCHESTER, *gu. three bendlets enhanced or* ; and the seal of the COLLEGIATE BODY, viz. *azure, on an open book ppr. garnished or, these words, Lucerna et lumen pedibus semitis meis meis verbum tuum. Psal. 119, sa ; in chief a candlestick of the third, with a candle flaming of the second.* On a belt surrounding the seal is inscribed “ Sigillum Collegij Christi in Manchester a Rege Carolo 1635 Fundati.” This superb window does great credit indeed to the talents of the artists who executed it, Messrs Gardner and Ellis, glass-stainers of this town. But much of the merit of this excellent painting is lost, from the want of sufficient light behind, it being only borrowed from the window on the west side of the tower.

^c The pulpit remained without a sounding board ever since it was erected ; but it being found inconvenient for the distribution of the voice to various parts of the church, a plain, yet neat, one of oak was erected over it in May 1830, garnished on the top with trefoil ornaments, composed of plaster of Paris, painted over in imitation of oak, but this material is liable to destruction every time the apparitor's brush goes over to relieve them from the dust. We thought the churchwardens would have had sufficient experience of the instability of this gingerbread composition, not to introduce it again in such situations, from the proofs they had of it in its adoption, and falling off, from the top of the old organ case !



Engraved by W. H. Sturt

Printed by J. H. Knapton

COLLEGIATE CHURCH, MANCHESTER.

THE WARDENS & SONS OF THE CHURCH, in the presence of their PEW and the CHURCH GALLERY, are subscribed with respect and a view to the improvement of the Church, by their ancient and modern benefactors, and the MANCHESTER SOCIETY.

Printed by J. H. Knapton, Manchester.

Over the seats of the municipal officers is the Chetham gallery, set apart for the use of the governor, the boys, and the domestics of the hospital. On the front of this gallery are placed the arms and quarterings of the pious founder; viz. 1st and 4th, CHETHAM, *argent, a griffin segreant gu. within a bordure sa. bezantée.* 2d. NUTHURST, *argent, a chevron gu. between three nut-hooks sa.* 3d, CHADDERTON, *gu. a cross potent crossed or.*—Crest, on a wreath, over a helmet, adorned with a flotant lambrequin, *a demi-griffin gu. charged with a cross potent or.* Motto, QUOD TUUM TENE. Since the removal of the organ from over the entrance of the choir, for the accommodation of the first musical festival, which took place in September and October 1828, a portion of this gallery has been occupied by the organ, organist, and singing-men. After the removal of the instrument, a new case was introduced in front of it, corresponding with the architecture around it, but in a very bad taste; it is too flat, and wants that boldness of design, which characterize the noble organs of York, Salisbury, &c. At the same time an additional number of pipes were introduced, and the power of its tones was greatly augmented. Although the old organ-case did not correspond with the style of the building, yet it was far superior to the one substituted for it, both in point of design and boldness of its ornaments.

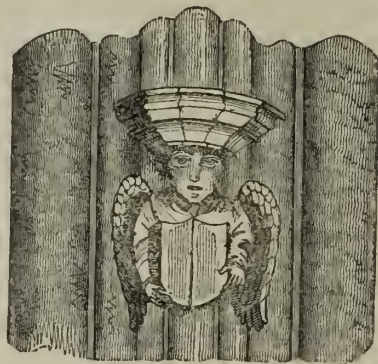
The gallery which the organ lately occupied is now fitted up for the accommodation of the feoffees of Chetham's Charity, when they attend divine service in the church. The front of this gallery is decorated with the royal arms carved in oak, and executed in a neat and spirited manner by our townsman, Mr Thomas Wainhouse; they were placed here in compliment to his Majesty George IV., who kindly condescended to become the patron of the late great musical festival.

The original galleries, both on the south and north sides, formerly projected in front of the pillars into the middle aisle. The one on the south side had a very elegant and peculiar front,^f and was erected at the expence of the benevolent Humphrey Booth, of Salford, Esq. in 1617, and extended backwards to the wall in

^f After the old gallery was taken down, this curious front was purchased by William Yates, Esq. who has introduced a portion of it into the front of a house he has lately erected. This front Mr Yates purchased from a Mr Prince in 1823, who the year previous had purchased the whole premises from the executors of the late Mr Simon Fothergill. This respectable old building stood in front of Fothergill's Court, and was taken down under the Market Street improvement act in 1823, and re-erected with additions to it by Mr Yates, on a plot of elevated ground, immediately at the top of the first ascent on rising Stoney-knolls, near the site of the ancient Roman road leading from Strangeways towards Ribchester, and made into a respectable dwelling-house, where

front of Brown's and Trafford's Chapels ; the other, on the north, was a plain panelled front, and was erected about the year 1698 ; it extended back only as far as the arches between the extreme north aisle, and the lesser middle aisle.

Hollingworth in his MSS., after informing his readers, that St George of England was one of the patron saints of the church, observes, " The statues of the Virgin Mary and St Dyonise, the other patron saints, were upon the two highest pillars next to the quire ; unto them usually men did bow at their coming into the church." On the removal of the old gallery on the south side of the nave, a demi-angel was discovered issuing from the front of the last pillar adjoining to the choir. When discovered, it was supporting in its hands a plain shield, and over its shoulders arose a moulded pedestal for the reception of a statue, and being protected by the projecting gallery, saved it from destruction. This figure was carefully and accurately restored with Roman cement, when the church was repaired. Undoubtedly a similar figure graced the opposite pillar ; but being near the situation of the old pulpit, and more exposed to view than the other, it fell prostrate before the rude hand of some zealous Iconoclast. These evidently supported the effigies of the patron saints mentioned by Hollingworth, and to whom the church was originally dedicated.



In 1814 and 1815, the old galleries were removed, and new ones erected, and placed close up to the north and south walls, and also along the west and east ends. These alterations added greatly to the magnificence, as well as commodiousness in the interior of the church. The side aisles being low, and the windows not of sufficient height for the purpose of admitting light to the galleries so removed, dome lantern lights were introduced in the roofs, which not only admitted more light, but also added very much to the solemnity of this part of the church. The pews in these galleries are the property of the officiating chaplains for the time being, except the seats occupied by the boys of Chetham's Hospital, which belong to that charity ; and those over Strangeway's Chapel belong to the proprietor,

we hope these fine relics will long be preserved. A fine view of this old house, as it stood in Market Street, is preserved in the specimen card of Mr John Fothergill, engraver, son of the late Mr Simon Fothergill, above-mentioned.

Lord Ducie. By these alterations the whole body (or parish part) of the church has been remodelled, and the number of sittings augmented for the accommodation of the increased attendants on divine worship. It is certainly now one of the most spacious, grand, and magnificent structures, for the purpose of religious duties, in this part of the realm.

Yet, however gratifying and pleasing all these improvements may be, they are not without their painful alloy. Had the whole of the extraneous matter in front of the old screen, which separates the nave from the choir, been swept away, and the beautiful tracery of that screen laid open to view, and had its dilapidations, the effects of age or design, been judiciously repaired, one of the most imposing sights would have been produced, that very few of our cathedral churches could have surpassed. And, again, for the paltry pecuniary consideration of a few sittings on each side, almost, two of the noblest and magnificent views within the church are totally destroyed.

MONUMENTAL INSCRIPTIONS, AND OTHER MEMORIALS, IN THE PARISH PART OF THE CHURCH.

Against the mouldings of the window jaumb, near the north partition of the municipal officers' seats, is a small statuary marble tablet, inscribed to a young officer, who died at the Cavalry Barracks in Hulme, lamented and respected by all his associates in arms, for his amiable disposition, mildness of manners, and sincerity of his actions. §

§ While these sheets were going through the press, death has "numbered with the dust" another gallant officer, whose meritorious conduct, when serving as a captain in the Continental wars, obtained from the king of Naples the honourable order of Sicilian knighthood of St Ferdinand and of Merit; and dying suddenly at the Infantry Barracks near the Regent's Road, in Salford, was interred near the first pillar, on entering the church from the south door, with the following inscription placed over his remains:—

Sacred to the memory of Major RICHARD CUST, K. F. M. of the 59th Regiment, who departed this life the third of August 1830, in the forty-fourth year of his age.

We have also lately discovered a grave-stone, which at present forms the floor of a pig-stye, in the back yard of the Flying-horse Public House, at the top of Hunt's-bank, which we strongly suspect to have some time ago been removed from the inside of the church. It bears this inscription.

Here Lyeth the body of Roger, Son of Alexander Nowell, who departed this Life April y^e 16, 1731.

Sacred to the memory of WALTER RALEIGH SOULSBY, Major in the 2d Dragoon Guards, died Jan^y 8th, 1827, aged 33. He was an affectionate Son, a kind Brother, and a Sincere Friend. His Mother, in the deepest sorrow, Has caused this tablet, To be placed over his remains ; By whom in life he was tenderly beloved, And in Death bitterly lamented.

In the north east corner of the extreme north aisle is a neat marble monument, removed to this situation from against one of the pillars, after the new gallery was erected in 1815.

SACRED to the Memory of *Mrs Ann Hinde*, Widow of the Rev^d John Hinde, formerly Fellow of this Church. She lived a Pattern of Exemplary Piety, and the present Trustees have Erected this Monum^t as a Grateful Remembrance of her Distinguished Charity to the Poor of Manchester and Stretford, by the Establishment of the *Green-Gown School*, for the Cloathing and Educating 24 poor Children, which, by good Management and a Concurrence of fortunate Circumstances, are in the year 1788, increased to the Number of 50. She died in the year 1724, aged 70.

James Gardiner,		Esqrs.
James Harrison,		
John Entwistle,		
Thomas Chadwick,		
<i>Trustees.</i>		

Below the inscription a metallic plate has been inserted, about ten inches square, and at the foot of the stone this :—

Also of Samuel Hadfield, who departed this Life April 2d, 1732, Aged —Also of James Hadfield, who departed this Life 10th Sep. 1732.

That this stone has been removed either from the church, or the church-yard, the following extracts from the registers evidently testify. “ Burials. April 17th, 1731, *Ralph*, son of Alexander Nowell. April 5th, 1732, Mr Samuel Hadfield. Sep. 12, Mr James Hadfield.” The entry of “ *Ralph*” is clearly a mistake of the registering scribe for Roger.

Alexander Nowell was the second son of Roger Nowell, of Read-hall, near Whalley, Esq., and resided at Manchester as a merchant, some time before his accession to the estate. He married a daughter of — Hadfield, of Stockport, Esq., by whom he had several children, who were baptized at the Collegiate Church. On the death of his elder brother Roger, in October 1734, without any male issue, he succeeded to the paternal estates of Read, &c. It is very probable, that the Nowells had a place of sepulchre assigned to them within the church, for so early as the year 1591, we find the following entry in the registers. “ Buried January 14th, 1591¹ Alice, widow of Thomas Nowell, of Read. Esq.”

Under the adjoining window to the west, is rudely chased on a flag-stone inserted in the wall the arms of LEVER, *two bends, the upper one engrailed*; quartering RAWSTORNE, *per fesse, a tower triple towered*; and impaling CHETHAM, *a griffin segreant, within a bordure charged with roundels*.—Crest, *a game cock standing on a trumpet*; below the arms this inscription, “*Rawstorne Lever, Gent. 1689.*”



Rawstorne Lever Gent
1689

The window at the end of this aisle, is described by Hollingworth, to have been richly ornamented with painted glass. He thus describes it. “But at the upper most end of the out most north alley neere to Strangeway’s Chapel, was a rich window whereby was described our Saviour’s arraignment and crucifixion, with some pictures of the Trinity, with these verses :—

God that ys of mighte most
fadir and Son and Holy Gost
Gyff^h —gr— — — —
And keep thair soulis out of Hell
That made thys wydo as you may se
In worshippe of the Trenite
Jhuⁱ — — — gode ending,
^k — — — — y^s wyndo gaff any thyng.”

Against the north pier adjoining the iron gates, which separate the smaller middle aisle of the church from the north aisle of the chancel, is a neat monument of statuary marble, consisting of a Grecian pediment, supported by a tablet in the form of a sarcophagus, on which is inscribed :—

Sacred to the Memory of SAMUEL TAYLOR, Esq^r. of Moston and Eccleston in the county of Lancaster; one of his Majesty’s Justices of the Peace; and LIEUT: COLONEL of the Manchester and Salford Rifle Regiments of Volunteers.

^h Forte “ Give them grace to do well.”

ⁱ Forte “ give them.”

^k Forte “ That to.”

He was a Man of warm and generous Feelings; of unblemished Honour and Integrity; and with a most ardent Spirit of Loyalty. He maintained through Life a firm independence of Character. He died October 23d, 1820, aged 48 years.

On the pediment, the arms of TAYLOR, *per bend, or and az. on a bend vert, between two lions rampant counterchanged, three annulets of the first.*—Crest, *a demi-griffin segreant argent.*

Immediately opposite the last, and against the south pier, is an oblong tablet of statuary marble, flanked at the sides with pendants of laurel leaves, sculptured in form of cylinders; the tablet is supported by a moulded plinth, resting on carved blocks in form of a semicircle, and supported by the wall. Over the whole is a Grecian pediment, sculptured with honeysuckles and scrolls; and in the front of each of the quarter circles at the angles, is an angel in the attitude of devotion; below the pediment, and above the inscription, are the armorial bearings of the family. This monument is said to be from the chisel of CHANTRY, and has not long been erected. The whole has an air of exceeding heaviness by projecting too far out from the wall; besides, it is placed in such an unfavourable situation for light, and the armorial bearings and sculpture being carved so very faint, that the former cannot be deciphered, nor the latter seen to advantage, but only by a very close inspection of them, or when viewed in a clear summer's evening at the time the sun is declining in the west. The outline of the whole when viewed in front is good; but the execution is extremely coarse. The inscription is as follows:—

INTERRED IN THE VAULT BENEATH BROWN'S CHAPEL,
IN THIS COLLEGIATE CHURCH OF MANCHESTER,
LIE THE REMAINS OF
EDWARD GREAVES, ESQUIRE,
OF NETTLEWORTH HALL, NOTTINGHAMSHIRE,
AND LATE OF CULCHETH HALL LANCASHIRE.
HE SERVED THE OFFICE OF HIGH SHERIFF
FOR THE COUNTY PALATINE OF LANCASTER IN THE YEAR 1812,
AND DEPARTED THIS LIFE
ON THE 29TH OF MARCH 1824, AGED 62 YEARS,
TO THE GREAT GRIEF OF HIS WIDOW,
ELIZABETH ANNE GREAVES,
WHO, IN PIOUS AND AFFECTIONATE REGARD,

FOR HER LAMENTED HUSBAND,
HAS CAUSED THIS TABLET
TO BE ERECTED TO HIS MEMORY

JESUS SAID UNTO HER, I AM THE RESURRECTION AND THE LIFE.
HE THAT BELIEVETH IN ME THOUGH HE WERE DEAD YET SHALL
HE LIVE.—ST. JOHN II. CHAP. 25 VERSE.

The arms on the monument are the same as were painted on a funeral hatchment, which for some time had previously occupied its situation, and are thus emblazoned:—

GREAVES, quarterly, 1st and 4th, *gu. an eagle displayed or*, 2d and 3d, GIL-
LIAM, *argent, a lion rampant sa.*; impaling BOWER, quarterly, 1st and 4th, *sa.*
in chief three talbots' heads erased argent, 2d and 3d quarters, quarterly 1st and
4th, *vert, on a chief indented argent, three trefoils sa.* 2d and 3d, *argent, a chev.*
sa. in the dexter chief, a trefoil of the last. Crest.—*a demi-eagle erased, and dis-*
played, environed round the body with a ducal coronet, all or.

Over the door at the foot of the winding stairs leading to the choir organ gal-
lery, previous to the pointed arch over it being added, was a small marble slab in-
serted in the wall above the door frame, but it is now removed within the iron gates
of the south aisle of the choir. It is inscribed thus:—

Alice Leuer { died } in y^e 5 yeare of her age }
Robert Leuer { in y^e 3 yeare of his age } Nove : 1635.

Louely in Life not divided in death

Robert Leuer a Sonne of dayes dyed Sept. 1637.

Robert Leuer in y^e. 7 yeare of his age }
Richard Leuer in y^e. 4 yeare of his age } dyed Aug. 1647.¹
James Leuer in y^e. 1 yeare of his age }
upon his Mother's breast

¹ From these children all dying both in the same month and year, one would naturally con-
clude that they had been carried off by a fever, or some other infectious disease. On examining
the collegiate registers, we find that in the months stated on the monument, a material increase of
interments took place; therefore, if the visitation did not amount to a plague, the town had cer-
tainly been visited by a severe and fatal sickness. In the month of November 1635, it appears
that 87 persons were interred at the Collegiate Church, and that the average interments of the
preceding half year, were about 20 persons per month: and in September 1647, the month in

They liu'd they diy'd and in a day
 Mother Earth did them receive :
 Because they came that way.
 Here dy'd their Parents hopes and feares,
 Once all their Joy now all their teares,
 They'r now past hope, past feare, or paine,
 It were a Sinne to wish them here againe.
 Had they Liu'd to th' age of Man,
 This Inch had growne but to a span.
 But now they take the Lesser Romes,
 Rock't from their Cradles to their Toombes.
 View but the way from whence wee come,
 You'le say He's blest that soon'st at Home.
 You see their Age and years of Grace,
 I hope that Heauen's their dwelling place.
 ROBERT LEVER.

Arms, LEVER, two bends, the upper one engrailed ; impaling—a chevron between three birds.

In December 1829, a very elegant statuary monument was erected, against the side wall of the church, in front of Trafford's Chapel, and near to the iron gates which separate the south aisle of the chancel from that of the nave, to the memory of Dautesey Hulme, Esqr., a gentleman distinguished alike for industry, integrity, and benevolence of disposition. By his active habits of industry he had realized an honourable independence, and, for several years previous to his death, had withdrawn himself from the care and bustle of business, to enjoy in retirement the fruits of his well earned labours. Early in life he commenced business in

which two of the three children belonging to Mr Lever died, there were 43 internments, though the number for the preceding six months, amounted to no more than 95 persons, being on an average about 16 per month. We subjoin an extract of the interments of Mr Lever's children from the Collegiate Registers.

Burials 1635, Nov^r. 26th. Alice, daugt^r. to Robarte Leav^r. of Manchest^r.

„ Nov^r. 28th. Robarte, sonne to Robarte Leav^r. of Manchest^r.

1647 Aug^t. 23^d. Robert, son of Robert Levar of Manchest^r. Chapman.

„ Sep^r. 9 Richard, son of M^r. Robert Levar of Manchest^r. } Chap-
 „ Sep^r. 9 James, son of M^r. Robert Levar of Manchest^r. } man.

partnership with two other individuals ; but owing to the gross misconduct of one of them, Mr Hulme and his other partner became insolvent, and on surrendering the remnant of their property to their creditors, received a release from their engagements. Under more favourable auspices, Mr Hulme shortly after engaged in another branch of trade, when his efforts were crowned with success, and he paid to the creditors his residue of the loss they had sustained. At a subsequent period he also paid the proportions of his other partners. For this act of integrity his creditors presented him with an elegant silver urn, inscribed on one side, “ A Tribute of Respect to Mr Dauntsey Hulme,” and on the other, “ Hæc olim meminisse juvabit.” For several years he had been one of the most liberal supporters of every public charity in the town and neighbourhood of Manchester, but more especially of the Infirmary. To this charity, a few years ago, he made a donation of L. 2500, on condition of the institution paying an annuity of L. 90 per annum, for which he was responsible, during the life of a widow lady, aged upwards of seventy, who survived him. After this, in 1824, he made a further donation to the same charity, of L. 7500, reserving to himself the interest at L. 4 per cent per annum, during his life. In the following year, he gave to the House of Recovery for the reception of fever patients, the sum of L. 4000, on the same terms ; and, at his death, he bequeathed the residue of his property, amounting to upwards of L. 10,000, to the Infirmary for its permanent support. During the course of his long life, Mr Hulme served most of the civil and parochial offices in the towns of Manchester and Salford, and executed many important trusts, both of a public and private nature, with sincerity and fidelity. In domestic life his character was as estimable as that which came before the public. The composition of the monument erected to his memory is a well chosen subject to accord with his extensive goodness, benevolence, and philanthropy. Beneath the inscription, and supported by a basement, is sculptured the good Samaritan, at the period of time, when, after having bathed the wounds of the sick man with oil and wine, and bound them up, he is raising him from the ground to place him on his beast, and convey him to the inn.—*See St Luke, ch. x. v. 34.* On the pediment above are carved the appropriate emblems of the Balance and Caduceus, or Mercury’s Mace, placed in saltier. The design and execution are by Mr Richard Westmacott, Junior, and do great credit to his talents and judgment. The inscription is an elegant composition, and is as follows :—

SACRED

TO THE MEMORY OF
DAUNTESEY HULME, ESQ^r
OF SALFORD,

WHO CLOSED A LIFE OF EXEMPLARY PIETY, PROBITY, AND USEFULNESS,
ON THE 27th DAY OF APRIL 1828, IN HIS EIGHTY-FIFTH YEAR.
BY AN EARLY AND MEMORABLE ACT OF JUSTICE AND GENEROSITY,
HE LAID THE FOUNDATION OF THAT CONFIDENCE, ESTEEM, AND VENERATION,
WITH WHICH HIS CHARACTER WAS DESERVEDLY HONOURED BY HIS CONTEMPORARIES;
HAVING, BY AN UNDEVIATING COURSE OF INTEGRITY AND INDUSTRY,
ACCUMULATED AN AMPLE FORTUNE,
HE DISPENSED HIS BOUNTY WITH A LIBERAL HAND,
TO THE VARIOUS CHARITABLE ESTABLISHMENTS OF THIS HIS NATIVE TOWN.
SOME YEARS BEFORE HIS DEATH, AFTER SATISFYING THE CLAIMS OF
DISTANT KINDRED AND IMMEDIATE DEPENDANTS,
HE ADOPTED THE SICK AND NEEDY AS HIS CHILDREN;
AND DYING, BEQUEATHED TO THE INFIRMARY THE RESIDUE OF HIS SUBSTANCE
FOR THEIR PERMANENT RELIEF.

HIS EXECUTORS,
AT THE REQUEST OF THE TRUSTEES OF THAT INSTITUTION,
HAVE CAUSED THIS MONUMENT TO BE ERECTED,
NOT TO PERPETUATE HIS MEMORY,
WHICH IS WRITTEN IN MORE LASTING CHARACTERS THAN ON TABLES OF STONE,
BUT TO TESTIFY THEIR ADMIRATION OF HIS EXAMPLE, AND THEIR
GRATEFUL SENSE OF HIS BENEFICENCE.

On the facia of the plinth which supports the sculpture, is inscribed :—

MARY, THE BELOVED WIFE OF DAUNTESEY HULME, ESQ^r, DIED 17th MARCH 1820,
AGED 77.

Of the numerous sepulchral inscriptions which are to be found on flat stones in the spacious aisles of the parish part of the church, a succinct account must suffice, omitting the universal repetition of "Here resteth the body of," and confine myself solely to names and dates.

Adam Booker, of Manchester, Inn-keeper, Jan^y 10th 1617.—Anne, dau. of

Miles Bradshaw, Dec. 16th, 1675.—Henry Dickenson, of Manchester, Linnen-draper, Jan. 2d, 1682. Jane, his wife, Dec. 17, 1679.—Thomas Clowes, of Manchester, Sept. 28th, 1688. Mary, his wife, Nov. 14th, 1739. Thos. Clowes, Junr. May 5th, 1727. Martha, his wife, March 29th, 1719.—Anne, wife of Roger Smith, Jan. 1st, 1721. Eliz. his dau. Jan. 23d, 1723.—Charles, son of James Stirling of Keir in Scotland, Feb. 18th, 1741. A brass plate on the same stone contains Rob. *Lloyd*, second son of *Jno Lloyd*, of Pentrehobin in Flintshire, Esqr. April 24th, 1761, aged 27.—Edward Betts,^m Organist of the Collegiate Church, April 18th, 1767. Griffith James Cheese, Organist of the Collegiate Church, Nov. 2d, 1804.—William Monsell, Esq., late Lieut.-Colonel 29th Regiment of Infantry, June 2d, 1802, aged 65.—Elizabeth and Sarah Shuite, Nieces of Richard Alsop. E. Shuite, June 21st, 1787. S. Shuite, March 6th, 1790. Jane Lott, their sister, July 7th, 1806. John, son of John Alsop, and grandson of Richard Alsop of Ordsall [*Hall*] June 6th, 1813, aged 15.—John Greaves, of Culcheth, Esq.ⁿ 8th Oct. 1739. Jane, his wife, 12th March, 1754. Jane, their dau. 3d May, 1711. John, their son, 13th Oct. 1712. Jane, their dau. 25th May, 1722. Sarah, their dau. 16th June, 1725. Gilliam, their son, 24th Dec. 1732. Mary, their dau. 19th Sept. 1800, aged 83.—George Massie of Stretford, Yeoman, March 31st 1784, aged 79. George Massie of Stretford, Yeoman, Dec. 22d, 1804, aged 67.—Robert Darbey, M. D. 30th July, 1796, aged 51. The Rev. John Darbey, M. A. 31st Aug. 1808, aged 70. Peggy Darbey, their sister, Feb. 26th, 1823, aged 75.—Henry Farrington, Esq. May 20th, 1827, aged 77. Joseph Farrington, 30th Dec. 1821, aged 74. Richard Etherton Farrington, Esq. Dec. 25th, 1822, aged 67.

Near the seats of the municipal officers, under flat stones, rest the remains of two respected friends of the author of these pages : the Rev. Joshua Brookes, A. M. a profound scholar, and a divine of strict discipline ; of a warm, yet, forgiving temper ; of acute feelings ; and of a generous and benevolent disposition ; yet in the conscientious discharge of his sacred duties, was often assailed by the ridicule of the ignorant, the malicious, and the uncultivated rabble : and Mr Thomas Barritt,

^m He compiled, and printed in 1724, a very curious, scarce, and valuable little book, containing 105 pages, which is entitled, “ An Introduction to the skill of Music ;” to which he added a selection from the works of Dr Blow, Purcell, and several other celebrated professors of music. It was published in London, and sold in Manchester, by William Clayton, (father of the Rev. John Clayton, who afterwards was one of the Fellows of the Collegiate Church,) and Roger Adams.

ⁿ He was High Sheriff for the county of Lancaster, 7 Geo. II. A. D. 1733.

saddler, an indefatigable antiquary, a genealogist, and a self-taught sculptor of no mean abilities : from each of whom we have received many polite attentions during their lifetimes, and whose memories, we with pleasure record as a tribute of sincere respect to their departed manes.

Near the pillar at the north end of the seats.

HERE lieth the body of the Reverend Joshua Brookes, A. M. thirty-one years Chaplain of this Church. He died Nov^r. 11th 1821, aged 67 years.

In front of the seats.

Here resteth the remains of THOMAS BARRITT, a profound antiquarian, and a good man. He died honoured and respected by all ranks of society, October 29th 1820, aged 77.

Leaving these monumental memorials, we shall extract a few memorandums from the MSS. of our old friends Messrs Burnells, wherein they record the charges for interments of adults and children, within the church, when Robert Burnell was made sexton in 1645 : He tells us that shortly after his appointment to that situation, he found the graves in the parish part of the church so over-crowded with human remains, that the churchwardens at his suggestion in 1649, advanced the prices of interments for a person of mature age, from 5s. to 10s, and from 2s. 6d, to 5s. for a child. The crowded state of the cemetery probably arose from the numerous deaths which took place, when Manchester was visited by the great plague in 1645. This melancholy event is recorded in the registers. It appears to have reached this town about the month of May, and continued until the month of November. During the whole of August, only one child received the rites of baptism, viz. " Aug^r. 3, Martha daughter of Thomas Buardsall of Manchester." After the entry, this remark occurs, " There was no more christenings in this month by reason of the extremitie of the sickness." In the following month, there were only two christenings, accompanied with this remark : " The same reason is to be given in respect of this month." Then in October the distressing intelligence occurs that, " The extremitie of the sickness was the cause why baptisme was altogether deferred this whole month." From these remarks the reader may form some estimate of the baneful effects of such an awful visitation of Providence, and the alarm produced by it. Here we behold the parents deterred from approaching the temple of God to initiate their offspring into the sacred rights of Christianity, for fear of catching the contagious disorder, from the dead bodies of the numerous inhabitants who were brought there for interment ; or from receiving it in passing through the infectious streets. To form some idea of its ravages we have extracted from the collegiate registers the number that was interred at the Collegiate

Church in two of the months, when the disorder appears to have been at its greatest height. In the month of August 310 persons were buried; and during the month of September 276; and on the 2d of that month, the extraordinary number of 28 were interred on that day. The number carried off by this calamity was upwards of 1000, which was certainly great, when compared with the population of the surrounding district at that period; for only ten years before the event, the inhabitants of the whole parish were estimated at no more than twenty thousand persons.^o But let us now set a portion of Burnells' record before the reader.

“ Robert Burnell came to be Saxton of Manchester church in 1645, the rates of the graves in allies in the parish part, except Middle Ally and two cross allys, at that time were five shillings for a man or woman, and two shillings and sixpence for a child, and the middle Ally and two cross Allys were ten groats for a child, and six shillings eight-pence for a man or woman, and in 1649, Robert Burnell finding the church to be very throng, and so many to bury in it at that time, he acquainted the churchwardens, and desired them to consider of it, and then the rates were doubled, that is ten shillings for a man or woman, and five shillings for a child, in all the allys except the middle ally and two cross allys, and middle ally and two cross allys for a man or woman, thirteen shillings and four pence, and for a child, six shillings and eight pence. Robert Burnell continued Saxton till 1679. Philip Burnell came to be Saxton of Manchester church January 1st, 1679, Churchwardens names were Humphrey Marlor, James Hulton, Thomas Drinkwater, Henry Hickenbottom, Richard Janney, Thomas Smith, Thomas Travis, John Harrison. And now I shall show what grave rooms every ally contains, and what places are distinct and vacant; first I will begin in the cross ally between south and north door in the parish part.”

“ The Cross Ally contains 24 grave rooms, first I begin 2 y^{ds}. from the south door.”

“ 1 John Carrington, now John Paldan, it being very throng.

“ 2 John Skelton, it being not throng but may be taken up.

“ 3 George Battersbey, three more may lye there.

“ 4 George Martincroft, vacant, but hath been made use of three or 4 times.

“ 5 Humphrey Marlor, not throng.

^o Preamble to the Charter of the Collegiate Church, anno 1635.

“ 6 Thomas Worthington, a very throng place.

“ 7 Thomas Walker, Sen^r. a very throng place.

“ 8 Thomas Podmore, not throng.

“ 9 Joseph Barlow, south side stone free.”

These few extracts will, we think, be sufficient to convince the reader of the indefatigable exertions of these two curious sextons, to preserve such particulars, as would never have reached our time, had not they curiously, yet unwittingly, noted them down ; but we have to lament, that many leaves of their volumes have been ignorantly cut away by wholesale, to light tobacco-pipes by the customers of the Grey Horse public house in Smithy Door, as we have been informed. What interesting matter may have been destroyed we know not ; but in one of the volumes there is preserved a much longer account, and more interesting information of the lives of the early wardens, than we have yet seen, except the one which was in the possession of the late Rev. Joshua Brookes, and that we believe to have been a transcript of it, or derived from the same source whence it had been obtained. We shall at present add only one more extract from this singular work : it is in the form of an appeal to the generosity of the congregation, and exhibits great modesty and gratitude in the sexton, when soliciting pecuniary remuneration from them in return for necessary duties performed by him. We presume it was the copy of an annual notice which was given by the parish clerk to the congregation, of the sexton's intention of waiting upon them for a Christmas gift, as a reward for his labours.

“ I am to give notis, that Philip Burnell the Sexton, this ensuing week intends to Weit upon you at your house, to receive your accustomed Contributions for sweeping and making cleane y^e. Church, if you pleas to consider him hee will thankfully acknowledge it as a gratuity and encouragement to his pains therein.”

At the west end of the church, against the wall on each side of the seats appropriated to the municipal officers, are tables inscribed with several benefactions to the poor of Manchester, by divers charitable individuals, entitled,

“ Benefactions
to the
POOR OF MANCHESTER
in Lands yearly, or Money, and
the Interest thereof for ever.”

Anno Dom.	Land per annum.	Sums of Money.	Anno Dom.	Land per annum.	Sums of Money.
1609, Walter Nugent and his mother,	2 0 0		1687, Robert Sutton, of Manchester,	.	100 0 0
1617, The Burgesses of Collyhurst,	10 0 0		1688, John Alexander, of do. .	5 5 0	
1620, George Marshall, of Manchester,	12 0 0		William Drinkwater, of do. .	.	100 0 0
1621, Edward Maize, of do. .	9 0 0		1690, Humphrey Oldfield, of do. .	.	20 0 0
1622, Richard Holland, Esquire,	.	100 0 0	1694, Thomas Percival, of Royton,	7 0 0	
William Mosier, of Manchester,	.	10 0 0	Joshua Brown, of Manchester,	.	100 0 0
John Clough, of London,	.	3 13 0	1696, Mrs Shuttleworth, of do. .	.	50 0 0
Incognito, a widow in do. .	.	9 10 0	1705, Mr James Moss, of do. .	5 5 0	
Ralph Sandiforth, of Oldham,	.	5 0 0	1707, Mrs Mary Chorlton, of do. .	.	50 0 0
Mr Coale,	.	3 0 0	1709, Mr Francis Cartwright, of do.	.	420 0 0
1626, George Clarke, of Manchester,	94 12 0		1713, Mrs Richards, of Strangways,	100 0 0	
1636, Mrs Hartley,	3 0 0		1740, Mrs Elizth. Scholes, of Man-	.	
1654, John Hartley, Esquire,	10 0 0		chester,	.	150 0 0
1677, Edward Barlow, of Manchester,	7 0 0		1743, Mrs Ellen Nicholson, of do. .	.	120 0 0
1679, John Partington, of do. .	.	100 0 0	1757, Mrs Katherine Fisher, of do.	15 11 6	
1682, Henry Dickinson, of do. .	.	100 0 0	1786, Mr Josh. Champion, of do. .	.	100 0 0
1684, John Barlow, of do. .	4 0 0				

Of the numerous benefactors whose names are recorded on these tables, many of them repose within the walls of the church : some of whom monumental stones records their memories ; and nearly the whole of their names may be found in the collegiate registers : in these records many of them are stated to be benefactors, while others are not noticed as such at all. The sum stated on the tables to have been left annually to the poor by Edward Barlow is L. 7 ; but in the registers it is there mentioned to be L. 10 per annum. “ Buried June 20th, 1677, Edward Barlow of Manchester, Haberdasher, who left Ten pound p. ann. to the poor of Manchester for ever.”—*Coll. Reg.* How this anomaly is to be explained we are somewhat puzzled !

CHAPTER IX.

CHANTRIES IN THE PARISH PART OF THE CHURCH.

ST. GEORGE'S CHANTRY.

THIS chantry is first on the south side of the church, and adjoins to the ancient porch. It was built according to Hollingworth, by one William Galley, some time merchant of Manchester, who died in 1508, and whom he states to have been buried in the midst of it under a small stone. But this chantry is evidently the one stated in the great Ecclesiastical inquisition, taken by order of Henry VIII. in the 27th year of his reign, to have been founded by William Radcliff, and at that time was worth L. 3 per annum, clear of all reprisals, arising from burgages within the vill of Manchester; and that Hugh Bryddoke was the chantry priest there officiating. On the dissolution of the chantries under the regency of Edward VI. a pension of L. 4, 12s. 8d. per annum was allowed to Edward Smyth, priest of St George's chantry.

It appears from the pleadings in the duchy court of Lancaster, that in the 2. Ed. VI. (1547) a Robert Fletcher held lands in Manchester, together with a field called the Acres, which was parcel of the inheritance belonging to the dissolved chantry of St George in Manchester, on which property Ralph Holland and others had been trespassing. And again the following year, we find the said Fletcher disputing with Henry Johnson, the title to a burgage in Manchester and Salford, belonging to the same chantry. This Fletcher had probably then become the lessee of the lands and burgages belonging to this chantry.

When, or at what period, this chantry was alienated from the Radcliff family, we have no information. But, however, by some mode of conveyance, it subsequently passed to the Browns; by which name it has long been denominated, and from whose descendants it was purchased by Samuel Wright, Esq. who afterwards conveyed it to William Hodson, of Driffeld, Esq. from whom it was purchased by the churchwardens of Manchester, in April 1815, for the use of the parish, as we have before related.

In Hollingworth's time, the chantry of St George was used for the purpose of preaching the early sermon on Sunday mornings to the parishioners; ^p and that

^p Keurden, in his small quarto volume of MSS. p. 619, among his "Inquisitions and Decrees for charitable uses," has preserved the memorandum of a curious document, intended for the establishment of a fund to maintain two "preaching chaplains," and provide candles for "the great candlestick in the church for the deep of winter." But let us set his own words before the reader.

its chiefest ornament was a "statue of St George on horseback," to which he adds, "hanging up his horse, was lately in the saddler's shop." In all probability, it was there exhibited as a sign-board! Before the late alterations, this chantry opened from the south aisle of the nave by a single arch, under which was an elegant oak screen, similar to the one remaining in Stanley's chapel. The whole of the chantry floor is now covered with pews for the free occupancy of the parishioners, except the space taken up by the stairs ascending to the gallery, and an avenue leading to them.

MONUMENTAL INSCRIPTIONS IN THIS CHANTRY.

Against the east wall, adjoining the small window, is a mural monument of marble, having sculptured pilasters at the sides, supporting a cornice and a pediment. On the tablet is inscribed :—

Within this Chapel lies interred GAMALIEL LLOYD, Merchant, who died 17th June, 1749, aged 72. His Father GEORGE, (son of GAMALIEL LLOYD of Mattersey, in the county of Nottingham GENT.) died 2 Aug. 1728, in his 78 Year, and lies Buried in the adjoining Churchyard. Their youth was spent in honest industry, to the benefit of the public, as well as to their own private advantage, in age they retired from all other business but that of serving God, and being useful to their neighbours. Go—and do thou likewise.

GEORGE, son of GAMALIEL LLOYD, and of ELIZABETH, daughter of Dr CARTE, in his 69 year, placed this stone 1776.

"Church of Manchester."

"That Isab. Chethā, in lieu of her husband, did give 100 lb to be lay'd out on land, the profits to be given to 2 preaching chaplains, alow'd by the warden, and to the 2 clerks to furnish the great candlestick in the church for the deep of winter, and if no such caplans, to bind poor children prentice."

"Ordered, that Jonathā Chadwic, Exc. to Isab., shall in 2 years buy an estate in fee simple, and settle the same in 2 months after, unto Edw. Holbroc of Manch^r, Esq^r nic. Mosley, of Ancoats, Esq^r, Jo. Hartley, of Strangeways the Younger, W. Jacson, Michael Diconson, Jane ———, A. Diconson, W. Byrom, and their heirs, within 2 y. paying the 100 lb. to the churchwardens to purchas as aforesaid, to one to preach each sabath ensuing, and 20s. to buy candles yearly."

The extract bears no date : and, when we first discovered it, we imagined this fund had been appropriated towards the support of the chaplains, who preach the early Sunday morning sermons : but on further research we found that Isabel Chetham, the widow of George Chetham, of Chorlton Row, died and was buried at the Collegiate Church, 26th November 1650, a period long subsequent to the establishment of that service. And also on further inquiry, we were informed that the chaplains derived no emolument from any fund whatever, but merely remunerated for that service from the annual rental arising from the pews in the galleries. How this fund has been disposed of, it is not for us here to inquire.

On an oval tablet of white marble, placed below the above, and now partially covered by a screen, is this :—

The above-named George Lloyd, the Son of Gamaliel and Elizabeth, Died the 4th of Decbr, 1783, in his 76th year, and lie buried at Swillington, in the West Riding of the County of York.

In the pediment are the arms of LLOYD, *Argt three lions dormant in pale sable.*

On flat stones in the floor.

The following inscription we copied before the pews were erected :—

Hic Deposuit suoras Exuvias Johannis Carte M. D. xxix die Septemb.

Anno { *Ætat.* XXXI.
 Dom. MDCLXXXIV.

Et Saræ uxor ejus xxv die Martij.

Anno { *Ætat.* XLIV.
 Dom. MDCCII.

In the open avenue.

William Holme, of Manchester, May 1st, 1741, Aged 63. Sarah, his wife, Augt. 21st, 1753, aged 71. Martha, his wife, June 24th, 1719. Mary, his dau. Novr. 11th, 1713. John, his son, March 24th, 1713. Sarah, his dau. April 13th, 1714. James, his son, Dec. 25th, 1715. Henry, his son, Feb. 16th, 1721. Charles, his son, April 28th, 1722. Willm. his son, Sep. 7th, 1736. Thos. his son, Dec. 31st, 1754. Richd. his son, June 14th, 1762. Peter Holme of Liverpool, Esqr. June 18th, 1779, aged 55. Eliz. Hodgson, sister to Peter Holme, Esqr. Novr. 21st, 1790, Aged 66. Jane Bower White, Augt. 27th, 1812, aged 26.—Dorothy, wife of Henry Worrall, Dec. 7th, 1779, aged 49.—Charles Hopkinson, Octr. 13th, 1745, aged 37. Ann, his dau. Janry. 20th, 1739. Robt. his son, July 4th, 1745.—Rich Clowes, July 21st, 1804, aged 70. Esther, his wife, Feby. 20th, 1767, aged 26. Dorothy, his wife, Sepr. 23d, 1823. Margaret, their dau. Apr. 24th, 1765, aged 10 months.

THE CHANTRY OF ST NICHOLAS

Adjoins to, and is situated on, the east side of the last, from which it is now separated by a glazed screen of Gothic work, usurping the place of a more ancient one of carved oak, which stood under the arch that separated the two chantries. It was formerly divided from the south aisle of the nave by two arches, the one considerably larger than the other; each had an oak screen within it, of elegant workmanship, and through a doorway under the smaller arch, was the original entrance from the church. A portion of the screen at the east end jutted into the south aisle, about the space which the front pew now occupies. The front of

this portion of it had been richly adorned with hanging canopies and purfled buttresses. These remained in a very mutilated state for several years previous to its removal. For what purpose this recess was intended, we cannot hazard a conjecture, nor why this portion should have been more elaborately ornamented than any of the other parts.

From the east end of this chantry, to the west wall of the ancient porch, the three arches, the wall, and the entrance doorway leading into the porch, were all removed in 1815, and replaced by the present five pillars and arches, to correspond with those on the north side of the nave, by which alteration the west end of the sacred edifice has assumed the unique appearance of five distinct aisles, in an English church, the middle aisle, two smaller middle aisles, and two extreme north and south aisles. Such form and disposition of the aisles are very common in many of the churches in France, and other places on the continent; but this, we believe, is the only instance of the kind in England; and certainly this part of our Collegiate Church did present a most sublime and grand appearance to the spectator, during the short time it was unencumbered with the incongruous, yet beneficial galleries. Beneath the capital of one of the centre pillars, a brass plate was inserted, commemorating the time of their erection, of which the following is a copy:

“These five arches were erected, and the galleries and pews throughout the Church rebuilt, in the Year of our Lord 1815.

Tho ^s Blackburne, LL. D.	Warden.	
John Gatcliffe,	A. M.	} Fellows.
C. W. Ethelston,	A. M.	
John Clowes,	A. M.	
J. H. Mallory,	A. M.	
Jo ^s Brookes,	A. M.	} Chaplains.
J. H. Hindley,	A. M.	
C. D. Wray,	A. M.	Assist. Chapn.
William Sandford,		} Churchwardens.”
Jonathan Dawson,		
James Beardoe,		

These pillars and arches display a monument of folly, which prejudice, coupled with interest, sometimes produces. They are constructed with solid stone from the quarries of Runcorn, out of which all their mouldings were skilfully shaped at a great expence. These mouldings were afterwards coated over with Roman cement; and the only plea for thus defacing good stone, was, that they should harmonize with the other parts which had been already done with that material.

Surely the face of a well polished stone would at all times be preferred (and particularly in the instance before us,) to a coat of superficial plaster; but, however, here it has been adopted in a situation where it would have been more prudent had it been abandoned.

Of this chantry, Hollingworth observes, that "Thomas del Booth, son and heir of Thomas Booth, Knt. the founder of it, gave to Hugh Scoales, chaplain, a certain place in Bexwick, together with the advowson of the chantry of St. Nicholas in St. Marie's Church in Manchester, and the said Hugh Scoales gave the said premises to John Trafford, Knt." But this chantry, we think, is the one mentioned in the Ecclesiastical Survey of the foundation of Robert Chetham, and that Robert Byron was then chaplain and chantry priest thereof. Its revenues were derived from rents and dues arising from divers lands and burgages within the vill of Manchester, valued at L. 4, 11s. 8d. per annum, from which 6s. 8d. was annually paid to the king, and 5s. to Sir Richard Brereton, Knt. leaving a clear annual rental of L. 4. When the chantries were dissolved by an act of I. Edw. VI. a pension of L. 5 per annum was allowed to William Ryley, chantry priest of Trafford's chapel.

Before the late alterations, the east end of the chantry was wainscotted with oak, and the framing covered the large eastern window, which admitted light into the chapel when it formed the south transept of the church. The upper part of the framing coved over in form of a canopy towards the roof; and in the panels below, were painted the life and crucifixion of our Saviour; and the latter subject occupied the pannel immediately over the void space where the altar had formerly stood. Long before it was taken down, the painting was nearly obliterated, but many passages of our Saviour's life could be clearly identified. Near the wainscotting hung four escocheons, a banner, a spear, and a helmet: and on the floor, at each side of the altar, stood a raised altar tomb, adorned on the sides with a few blank shields, but without any memorial or inscription. At the time above-mentioned, these tombs were removed, and a new vault was sunk under a part of the west end of the chantry; and the floor above was covered with oak pews, which are the freehold property of the proprietor, Thomas Joseph Trafford, of Trafford, Esq.

MONUMENTAL INSCRIPTIONS; AND OTHER MEMORIALS IN THIS CHANTRY.

In the S. E. corner is a mural monument of black and statuary marble, consisting of a sarcophagus, supported on a carved truss, composed of water leaves spreading themselves over the underside of the basement: above the inscription table is a moulded cornice, on which rests a pedestal supporting a female figure clothed with a garment of folding drapery, and sandals on her feet: her head reclining, and weeping over a sculptured urn, against the side of which, rests a wreath of laurel

leaves : over the figure is a calvary cross ; and the whole is placed against a pyramid of black marble. It is from the chisel of Mr George Napper, and is well executed. On the tablet is inscribed :—

IN PIOUS REGARD,

This Monument is raised to the Memory of

ELIZABETH TRAFFORD,

Wife of John Trafford, Esq. of Trafford House in this county, and daughter of Stephen Walter Tempest, Esq. of Broughton Hall, in the county of York.

She departed hence the 28th Sept. 1813, Aged 63 years.

Full forty years, she faithfully discharged the duties of an Affectionate Spouse, as a Parent, she watched over a numerous Offspring with tender and assiduous Care, and her friendships were marked with sincerity and truth.

She therefore lived esteemed and died lamented.

The consoling hope, that she changed this scene of things for a better, can alone soften the sorrows of a fond Husband and weeping Children.

May her unsullied Character live in the lives of her Descendants, that like her they may close their Eyes to this World's endearments ;
in the soothing expectation of this promised Reward :

Blessed are the dead who die in the Lord from henceforth now saith the Spirit that they may rest from their labours : for their works follow them. Rev. c. 14. v. 13.

Near this place, also rest the remains, of Lieut. Edm^d. Trafford,
of the 1st Royal Dragoons, who Died 9th Dec. 1813, Aged 27 years.

May their Souls, through the Mercy of God, rest in Peace.

AMEN.

In the vault are a few memorials of the family.

On two brass plates inserted in the east wall.

“ Anna Trafford obiit Nono die Augusti M.D.CCXXIX. ÆTATIS SUÆ XLVII.”—On the upper part of the other is engraved an hour glass, between two wings, a scythe, a spade, and a sickle, also a death's head, having on the dexter side of it a burning candle, and on the sinister, a scull and cross bones, with this inscription below. “ HUMPHREY TRAFFORD, of Trafford, Esq. obiit 5th March 1746 : 7 Ætatis 66.”

On brass escocheons on coffins.—On the one adjoining the south wall. “ Mrs Frances Tho^s. Wright DIED 11th July 1824, Aged 63 years.”—On the next,

"*John Trafford, Esq. DIED 29th. Octr. 1815. Aged 63 years.*"—The next one is inscribed with, "*Mariæ Trafford, DIED 9th May 1826, Aged 15 years.*"—On the last one, "*Elizabeth Trafford ORIT 3 Martis 1828, Ætate 52.*"

We extract a few names for interments of the knightly family of Trafford, from the Collegiate Registers.

- 1574, Jan^y. 16, Anna, daughter to Alexander Trafford, gent.
- 1576, Augt. 30, John, sonne to Alexander Trafford, gent.
- 1579, Sep^r. 1, Elizabeth, Lady and wief to the Right Worshipfull Edmund Trafford, Knight.
- 1588, July 10, William Trafford of Trafford, gent.
- 1590, Maie 21, Sir Edmund Trafford, Knight.
- 1591, Aug^t. 16, Sir Willm. Trafford, an ould priest dwelling at Trafford.
- 1611, Dec^r. 23, Lady Mildred wyfe to y^c. Right worth. Edmund Trafford, Knight.
- 1620, Maye 8, Sir Edmund Trafford, of Trafford, Knight.
- 1621, Julie 27, Ciceley, y^c wyffe of Edmund Trafford, Esquire.
- 1622, Jan. 12, Mary, daughter to y^c Right worth. Sir Cecil Trafford, Knight.
- 1623-4, Feb. 17, Edmund Trafford, of Trafford, Esquire.
- 1629, April 4, Mr Richard Trafford, gent :
- 1630, April 4, An infant, daughter to the Right Worshipfull Sir Cicele Trafford, of Trafford, Knight.
- 1634-5, Feb. 19, John Trafford, of Trafford, gent.
- 1635, Dec^r. 29, Richard, sonne to the Rigtorh wth. Sir. Cicil Trafford, Knight.
- 1638, Maye 1, Penelope, wiffe to the Right Worth. Sr. Cicille Trafford, of Trafford, Knight.
- 1666, Julie 13, Cecill, son to the Right worp. John Trafford, of Trafford, Esquire.
- 1666-7, Feb. 22, Cecill, son to the Right worpth. Sir Cecil Trafford, of Trafford, Knight.
- 1672, Novr. 29, Sir Cecill Trafford, of Trafford, Knight.
- 1692-3, Feb. 17 Edmund Trafford, of Trafford, Esquire.
- 1706-7, Jan. 31, Mary, Daughr. to Humphrey Trafford, of Trafford, Esqr.
- 1716, Nov. 15, Humphrey Trafford, of Trafford, Esq.
- 1717, Sep. 12, Asheton and Vavisor, sons to Humphrey Trafford, Esq.
- 1717, Oct. 2, Catherine Mariah, dau. to Humphrey Trafford, of Trafford, Esq.
- 1729, Aug. 18, Ann, Wife to Humphrey Trafford, of Trafford, Esq.
- 1758, July 27, Mr Segismund Trafford.
- 1779, July 7, Humphrey Trafford, of Trafford, Esq.

1786, Oct 13, Mrs Elizabeth Trafford, widow of the late Humphrey Trafford, of Trafford, Esq.

1795, Jan. 5, Master Jno. Trafford.

In an upper compartment of the windows the arms and crest of TRAFFORD, are twice repeated in stained glass, viz.—*argent, a griffin segreant gules; holding between his claws an escocheon of the first, charged with a demi-griffin ppr.*—Crest, *a thrasher ppr. his cap and coat quarterly argent and gules, collar and sleeves counterchanged at the elbows, his breeches and hose of the second and third, flail of the first; from his mouth a scroll with this motto, "NOW THUS;" at his dexter foot a garb in bend or.* Below the shield another motto, "GRIPE GRIFFIN HOLD FAST;" and the date 1810. At the intersections of the plaster beams in the ceiling, the ancient arms of the family are several times repeated, being an exact model of those which were sculptured in oak, and formerly graced the moulded beams of the roof.

THE CHANTRY OF ST. JAMES.

This is the smallest chantry within the edifice, and is situated on the north side, immediately opposite that of St. Nicholas, and in the original plan, it formed the north transept of the church. Formerly it opened by an arch into the extreme north aisle, (which arch is now taken down,) and by another into the smaller middle north aisle; but is inclosed from each by an oak screen of similar design and workmanship as the others, and entered by a doorway on each side. There is nothing left in the chantry to detain our attention. Hollingworth says it "was probably builded by one of the Strangeways," and that in his time it was the property of John Hartley, of Strangeways, Esq. "In it," he further adds, "there is a pardon under the picture of the Resurrection of Christ from the sepulchre. The pardon for V Pater nr V aves and a crede, is xxvi thousand and xxvi dayes of pardon." But, however, the picture, and the soothing consolation, have long since disappeared.

In Burnells' MS. account of the wardens, transcribed no doubt by him from some older copy which he had discovered in the church, and apparently written about the reign of Elizabeth, it is stated that "the chappell belonging to the Strangeways was built by Hulton, might then be supposed of Oardsall, now Hulton of Hulton, or of the Parke." But this chantry we think is clearly the one stated in the ecclesiastical "Domesday Book." to have been founded by another Robert Chetham, wherein John Brydoke was chantry priest, and its revenues were found to be worth L.7, 13s. 4d, arising from rents of divers burgages and tenements lying in Manchester, as appeared to the commissioners by the rent roll of names and sums exhibited to them; and from which were to be paid as reprisals to the Lord-la-Warr 13s. 4d. per

annum, to William Hilton 40s, to Adam Hilton 14s, and to the wife of Lawrence Buckley 6s, per annum, leaving a clear yearly rental of L. 4. When the chantry was dissolved in the reign of Edward VI. a pension of L. 5 per annum was allowed to "Nicholas Woollestencrofte, priest of St James Chantry."

To show how the Hiltons, or Hultons, of Hulton Park, were connected with Manchester, and its immediate neighbourhood, we must lay before the reader a few transcripts from some ancient records. In the Testa de Nevill, (folio 405,) we find that "Merferth' de Hulton held four oxgangs of land in Pennelton (Pendleton) from the king in capite, by the service of the sixth part of a knight's fee." This land was of the fee of Roger de Montebegon, baron of Hornby, and was parcel of the eight knights' fees which he held within and without the Lime. And also by a charter dated at Hecham, on the day of the translation of St. Thomas the Martyr 35 Hen. III. (1251) William de Ferrars, Earl of Derby, gave David de Hulton, his lands in Flixton, and his manor of Ordsall, by homage, and the service of two marks of silver per annum, at the four usual festivals, and by the sixth part of a knight's fee. These were witnesses, Robert de Lathum, then sheriff of Lancashire, Adam de Bury, Galfrid de Chetham, John de la Mare, William de Clifton, Thomas Maskerel, Roger de Puncherdon, Robert de Umfrevil, knights, Adam de Blackburn, Richard de Trafford, Henry de Ryston, Richard de Mever, Alexander de Birches, Robert de Cuncliff, and others. In a return of the Lancashire baronies, made by order of the duchy court about 1311, we find that Ralph de Hulton held Ordsall and Flixton in "Salfordshire," for a caracute and a half of land, by the payment of two marks per annum, and the service of a knight's fee.

That the Hultons held lands in Manchester under the manorial lord, is evident from several *inquisitiones post mortem*, preserved in Keurden's MSS. ; and also in the "CALENDARIUM INQUIS' POST MORTEM," printed by royal mandate, at the request of the House of Commons in 1823. We shall only insert a translation of one inquisition, and that we think, applies to the very person mentioned in the Ecclesiastical Survey, to whom one part of the reprisals from the revenues of St. James's chantry were to be paid. In the 2d and 3d of Philip and Mary, (1555) William Hulton, Esq. died seized of the manor of Over Hulton, and lands, messuages, &c. in Haughton and Manchester, which he held from John West, Lord-la-Warr, in socage, fealty and 4d rent, worth L. 24. That Adam Hulton was his next heir, and was then 36 years of age.—*Keurden's MSS. page 183.*

These few extracts may in some measure account for the connection which Hulton, or Hilton, as the name is sometimes written, had in the back-rents which were paid to them out of the chantry revenues, but does not in the least countenance the supposition of the Hultons being the founders of it ; but it appears that

whatever burgages Chetham endowed the chantry with, were partly held by him under the Hultons, and they from the Lord la Warr.

In the chantry not a single memorial of the original owners, the ancient family of Stangeways, remain; though, from the numerous entries of the name in the registers, there can be no doubt but it was the place of their sepulchre. The family resided at Strangeways Hall, in the immediate neighbourhood of Manchester, and, from the place of their residence, had assumed the local name. At what time they became seated here is unknown; but it appears that, as early as the year 1342, Robert de Chalomber passed certain lands in Deansgate, in the Parsonage of Manchester, to John, son of John de Strangeways, for the yearly rent of 20d, paid to the rector of Manchester. Witnessed by John Wakerley, John de Hulton, and Richard of the Milngate, chaplain.—*Hollingworth's MSS.*

The hall and demense lands of Strangeways, together with the chantry, were alienated by that family, but by what mode of conveyance we are ignorant, to John Hartley, of Manchester, draper, some time between the years 1642 and 1649; the first being the last year we find Hartley styled in the registers “of Manchester,” and the latter being the year he served the office of high sheriff of Lancashire, and he was then residing at Strangeways Hall. On the death of Ralph Hartley, (grandson of the first owner,) in March 1710, the estate and appurtenances passed to Katherine Richards, who by will dated 3d of March 1711, demised the manor or lordship of Strangeways, with all the appurtenances thereunto belonging, and likewise several messuages, burgages, tenements, hereditaments, &c. situated in Manchester, and divers other places, to Thomas Reynolds, of St. Olave, Hart Street, London, Esq. paternal great grandfather of Thomas Reynolds Morton, 4th Baron Ducie, (under the new patent,) the present owner.

After the alienation of their ancient family possessions, we still find the respectable family of Strangeways hovering round the neighbourhood of their patrimonial property, but in what state of pecuniary circumstances we are not informed; and after the year 1668, we lose all trace or notice of them in the collegiate registers. The Strangeways of Strangeways Hall bore for arms, *Sable, two lions passant in pale, paly of six argent and gules.*

To supply the defect of monumental memorials, we shall make a few selections from the registers for interments of the family of Strangeways, and of the subsequent possessors of the chantry.

1588, June 7, Elenor, daughter to Thomas Strangeways, gent.

1589–0, March 21, Thomas Strangeways, of Strangeways, Ar.

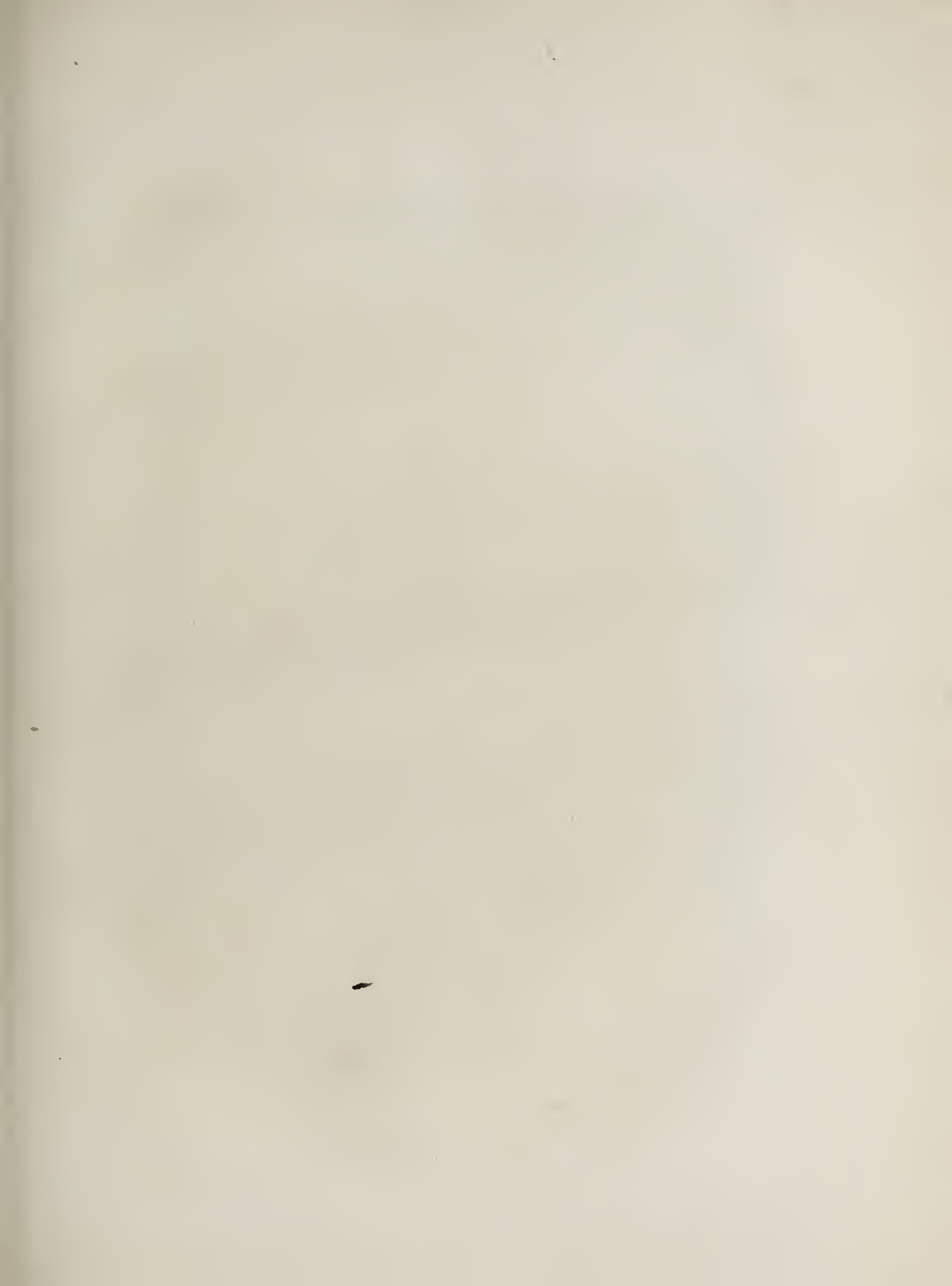
1591, Julie 1, Katherine, daughter to Thomas Strangeways, gent.

1592–3, Feb. 22, Elizabeth, daughter to John Strangeways, gent.

- 1593, Dec. 27, Eleanor, wet nurse to William Strangeways, gent.
 1596-7, March 21, John, sonne to John Strangeways, gent.
 1600, Dec. 26, John Strangeways, of Strangeways, Esquire.
 160⁴, Jan. 13, Elizabeth, daughter to Thomas Strangeways, Arimig.
 1621, April 3, James, sonne to Thomas Strangewaies, gen.
 1632-3, Feb. 26, Margaret Strangewithe, deceased at Strangewithe.
 1636, Oct^r. 2, Thomas, sonne to Thomas Strangwaies, of Strangwaies, gen :
 1666, April 12, Thomas Strangeways, of Manchester, Gentleman.
 1668, April 20, Mary, daughter to Thomas Strangeways, of Manchester, Esq.
 Interments of the subsequent owners of St James's Chantry; to which are added
 a few entries previous to their having possession of it.
 1631, May 2, Alice, the wiffe of Mr John Hartley, of Manchester, Draper.
 1638, June 4, Alice, daughter to Mr John Hartley, of Manchester, Draper.
 1642, April 7, Elizabeth, daughter to Mr John Hartley, of Manchester.
 1663, July 28, Ellen, wife to John Hartley, of Strangwaies, Esquire.^a
 1669, Dec. 4, William, son to the Worp^l. John Hartley, of Strangeways, Esq.
 1670, March 25, John, son to John Hartley, of Strangeways, Esq.
 1672, Oct. 5, Ann, daughter to John Hartley, of Strangeways, Esq.
 1676, April 13, Ann, wife to John Hartley, of Strangeways, Esq.
 1681, May 10, Nicholas, son to John Hartley, of Strangeways, Esq.
 1681, June 15, John Hartley, of Strangeways, Esq.
 1703, Sep. 28, John Hartley, Esq. of Strangeways in Chetwood.
 1710, March 29, Ralph Hartley, of Strangeways, Esq.
 1736, May 24, James-Henry, Son of Francis Reynolds, of Strangeways, Esq.
 1736, Dec. 6, Thomas Reynolds, of Strangeways, Esquire.
 1738, Sep. 24, Mary, wife of the late Thomas Reynolds, of Strangeways, Esquire.
 1755, Sep. 19, Elizabeth, wife of Francis Reynolds, Esq. of Straingways.^r

^a This Ellen was the only daughter of John Hartley, the first owner of Strangeways, by Alice, his first wife, daughter of John Bradshaw, of Bradshaw, Esq. Ellen on the 17th of April 1650, was married at Manchester to John Hartley, citizen of London, her near relation: after her death, he again married Ann ———, by whom he had three children, who all died young. John Hartley, the first of the Strangeways, died about 1655, but the register of his burial could not be found, there being unfortunately a chasm in the registers during the interregnum, from the end of the year 1653 to the commencement of 1662,—a period of eight whole years; but in every other respect they are in a high state of preservation, well bound up, and excellently arranged.

^r She was the daughter and sole heir of Matthew Ducie Morton, (who was created Baron Ducie, of Tortworth, in the county of Gloucester, June 9th, 1720,) by Arabella, his wife, daughter and coheirress of Sir Thomas Prestwich, Bart. She died March 14th, 1750, aged 90, and from whom the present Lord Ducie is descended.





Drawn by J. Palmer

Engraved by J. K. K. K.

THE CHOIR.
COLLEGIATE CHURCH, MANCHESTER.

THOMAS HARDMAN ESQ^r The zealous supporter of our PUBLIC INSTITUTIONS The Elite is with feelings of respect inscribed by his most obedient & obliged Servants.

THOS AGNEW & JOS^r ZANETTI

Published June 1846

1773, Aug. 17, Francis Reynolds, Esq. from London.

We shall in this place transcribe once more from the curious MSS. of Philip Burnell, and then take our final farewell of the sexton.

“ May 10th 1681, Niculas, Son to John Hartley, of Strangeways, Asquire, was buried in his father’s chapel, with his head within a yard of the west door, and his feet to the west end of forms.”

“ June 15th 1681, John Hartley, Asquire, was buried in his own chapel, between his two wives 3 yards deep, with his head to his son Niculas.”

CHAPTER X.

THE CHOIR AND SIDE AISLES.

UNDER an arch which forms a gateway in the centre of a most splendid screen, which separates the choir from the nave, we enter the former. Over this gateway, from the back of the stalls to the front of the screen, was the ancient Rood-loft; on the floor of which, in former ages, was conspicuously elevated a large rood or cross, on which hung the emblem of the Christian’s hope, and consummation of human redemption.

On entering the choir, a view presents itself truly sublime and grand, which fills the mind of a feeling spectator with sensations of awe and pleasure. This part of the sacred structure is certainly eminently beautiful, and will not shrink from comparison with any of our cathedral or conventual churches, except in extent of dimensions. The chief object of admiration and beauty of this part of the church is the elaborate stalls, which are thirty in number, fifteen on each side. Over each stall is a canopy, constructed with the richest tabernacle-work, supported by a slender cylindrical column, which forms the division between each of them. The diagonal and transverse rib mouldings of the vaulting beneath these canopies, spring from the angles of a hexagon, and spread themselves over the inner face of the arch, into plain triangles and lozenges, which are ornamented on the ground of the sunk pannel, with cinquefoils, quatrefoils, and various other figures, embellished in the centre with flowers and leaves. The whole of the south and north sides are executed on a uniform design, except the two extreme ones on the north side towards the altar: they are varied in design, and more exquisitely sculptured, both in the vaulting, and the tracery against the back of the

stalls, than any of the others. These two were probably assigned to the benevolent BECK, the founder of them, and his LADY. Above the canopy of each stall, along both the sides and the ends, rises a niche intended for a statue, composed of mouldings and perforated tracery, both on the sides and within the recess, and are flanked by buttresses terminating with crocketed pinnacles: another canopy of very rich carved work crown each of these, formed with purfled sweeping ogee arches and pendant pinnacles, having crockets and finials of the richest description. The whole are conjoined from end to end, and crowned with a projecting platform, ornamented in front with suspended arches, and a sculptured cornice, which is surmounted with a trefoil embattled ornament extending along the top. These attributes produce a most beautiful light and shade on the enriched canopies and pinnacles beneath.

The canopies and groins over those stalls assigned to the warden and the senior fellow, are different, both in elegance of design and delicacy of execution, from any of the others. The tabernacle work over these are rich and florid in the extreme; and the vaulting, though worked into triangles and lozenges, are brought down to a hanging pendant in the centre; but the sculptured boss with which they were once ornamented at the termination of the point, have in both disappeared.

In front of the stalls, and along the ends, is a range of book-desks, placed at a proper distance: each of the ends are open, and two more openings on each side, equidistant from the centre, gives admittance to the stalls by an ascent of three steps. The front of these desks is ornamented with panels, the upper part of which is filled with rich tracery of various designs. Each end of these desks, and beneath the seats, are sculptured the armorial bearings, cognizances, and monograms of the founders and their friends; besides several other allegorical representations, which will be described in their proper place.

The seats of these stalls, like all others in monastic structures, are hung on a pivot, by which they may either be turned up or let down at pleasure. Being so constructed, for what purpose could they be intended, is a question that would naturally be asked? Previous to the Reformation, the religious duties and discipline of the monastic and collegiate communities were rigidly observed; and their canonical duties were at all times strict, arduous, and severe in the extreme. But, during the penitential times of Advent and Lent, their religious duties were more scrupulously exacted, and their hours of devotion were longer and more rigidly performed. For the chiefest part of the year, the community was allowed to sit while a certain portion of the sacred ceremonies was celebrating; but, during the penitential times this privilege was prohibited, and the performance of that part

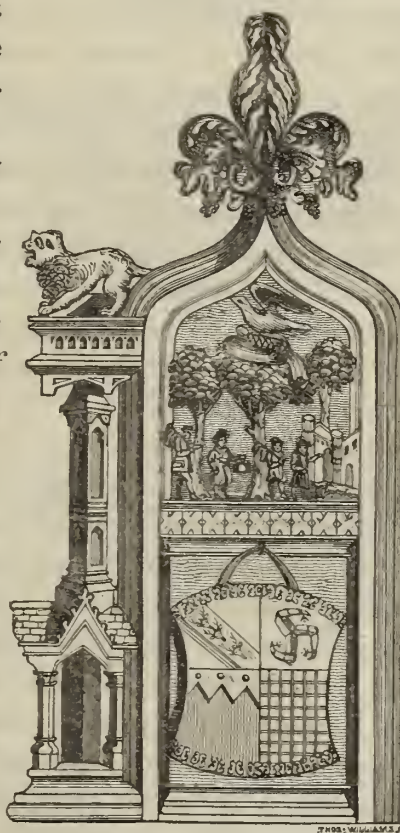
of the service was strictly enjoined to be performed in an upright position. But, for the convenience of the aged, the infirm, and the weaker part of the brethren, these seats were so contrived that they might be turned up or let down, by which means the feeble and impotent, were enabled to support themselves on the ledge of the carved work, and the arms of the stalls.

DESCRIPTION OF THE ARMORIAL BEARINGS ON THE ENDS OF THE DESKS ; AND
THE SCULPTURE BENEATH THE SEATS OF THE STALLS.

On entering the choir from the nave, the first stall on the right hand side is appropriated to the warden. On the end of the book-desk adjoining this stall, is sculptured the LATHAM LEGEND, of finding a child in an eagle's nest, and below it the arms and quarterings of the house of Stanley, viz. quarterly, 1st, *On a bend three bucks' heads cabossed, for STANLEY* ; 2d, *Three armed legs, couped at the thigh, and conjoined in fesse point, for the ISLE OF MAN* ; 3d, *On a chief indented three roundels, for LATHAM* ; 4th, *Cheque, for WARREN*.

THE STALLS ON THE SOUTH SIDE.

Against the back of the first stall, or the one assigned to the warden, is inscribed " GUARDIANUS," a little below the canopy ; and beneath the seat is carved the Latham legend. This is represented by a plantation of tall trees ; on the top of one there is a nest, in which an eagle is perched on a child ; below are three woodmen, with axes and wallets over their shoulders, journeying towards a castle, while the fourth has already arrived and in the act of knocking at the entrance-gate, to inform the inmates of the miracle ; in the circles on each side is a carved Gothic leaf. On the right elbow is sculptured an ibex couchant ; on the left the eagle and child is again repeated. These are all most exquisitely carved.—The *second stall* has an eagle volant ; and in each of the circles is an eagle's leg erased, being part of the armorial bearings of Sir John Stanley, Knt. natural son of the bishop.—The *third stall*, inscribed " SOCIUS 3^s," has a dragon passant ; in the circles are flowers with triple stems.—The *fourth stall*, a demi-angel with wings expanded



holding a shield thereon, the arms of the Isle of Man ; in each of the circles a single flower.—The *fifth stall* has an elephant and a castle double-towered, passing through a forest : in the circles triple flowers.—The *sixth stall*, is a tournament between two naked men, whose skins are profusely planted over with hair, the dexter one is seated on a camel, and the sinister on a unicorn ; the one on the camel is equipped with a shield, but their spears and the unicorn's horn are broken away : in the circles are representations of a fir or a pine-apple.—The *seventh stall*, inscribed “ ARCHIDIDASCALUS,” has a fox running away from a female, with a goose over his back, and its neck in his mouth ; behind the woman, who stands in the doorway of a cottage, is a child anxiously holding the female by her garments ; in the dexter circle is an old fox sejant, with a large birch rod over his shoulder, teaching two young cubs to read ; in the sinister one is another old fox in the same attitude, holding a book between his fore-legs, in which he appears to be sedately reading.—The *eighth stall*, inscribed “ CAPELLANUS 1^s,” has an assembly of monkies destroying the provision chest of an Indian, whilst he, unconscious of what is transacting, is lying contentedly asleep on the ground, with his head resting on his hand : in the dexter circle is an ape holding a bottle ; and in the sinister one, another ape nursing a child in swaddling clothes.—The *ninth stall*, inscribed “ CANTATOR 1^s,” has a bear-bait ; while he is attacking one dog on the back, two others are seizing him by the head, and two more by his haunches ; the bear is unmuzzled, but he is decorated with a collar and a chain : in the circles are single-seeded flowers.—The *tenth stall*, inscribed “ CANTATOR 3^s,” has a lion couchant guardant ; in each roundel is a beautiful Norman rose.—The *eleventh stall*, inscribed “ CLER. PAROCH.,” has a combat between a lion and a dragon : in each roundel is a lion's head cabossed.—The *twelfth stall*, a wild man armed with a club, and environed round the waist with a wreathed belt, and combating with a dragon, which is in the act of seizing upon his defensive shield : in the circles a plain leaf.—The *thirteenth stall* has a boar standing on his hind-legs, and in the act of playing on the bagpipes, while four young pigs are dancing to the delicious music behind a trough : in the dexter circle is a boar playing on a harp ; and in the other is another boar with a pack-saddle on his back.—The *fourteenth stall* has an ibex couchant reguardant : in the circles are triple-seeded thistles.—The *fifteenth stall*, a griffin with expanded wings : in the roundles are triple-seeded flowers. This being the last stall on this side, and being more exposed than any of the others, it is nearly obliterated by the Oliverian to-mahawk of the Roundheads, who have given vent to their spleen on the poor wooden griffin ; and from the disposition of the strokes, the very place may be traced out where the executioner has stood on the floor of the choir, to perform



Drawn by T. W. Palmer

Engraved by W. Le Keux

*Curious Sculptures in Stone,
Shewn in the Walls of the Church, the Chapel*

Published by Agnew & Sons, Decr 1830.

this piece of heroic chivalry. Beside this, many other parts bear evident marks of their hostility.

All the elbows of these stalls (except those already mentioned) are ornamented with branches of oak leaves, grape vines, and roses. On the east end of the book-desks attached to this side of the stalls, the arms and quarterings of the noble house of Stanley are again repeated without the legend. *See Fig. 1.* These bearings denote that this side was erected at the expence of the munificent warden, Stanley. Many of the allegories above described are evidently allusive of oriental manners and customs, and some even, we think, allude to rapacities which may have there been committed in former ages ; but these subjects we shall leave for the elucidation of the more curious of some future day.

The first stall on the north side on entering the choir from the nave is assigned to the senior fellow. On the end of the book-desk, in front of this stall, is the arms of the noble founder and endower of the church, THOMAS LORD DELAWARR, viz. *semée of crosses botonée fitchée, a lion rampant.* *See Fig. 2.*

Fig. 1.

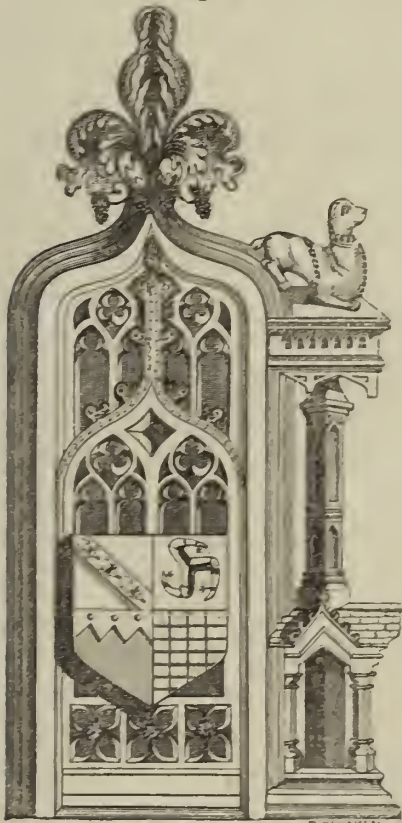
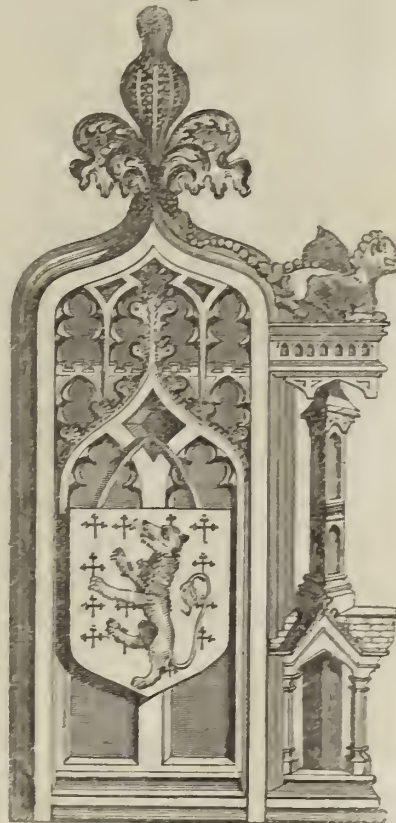


Fig. 2.

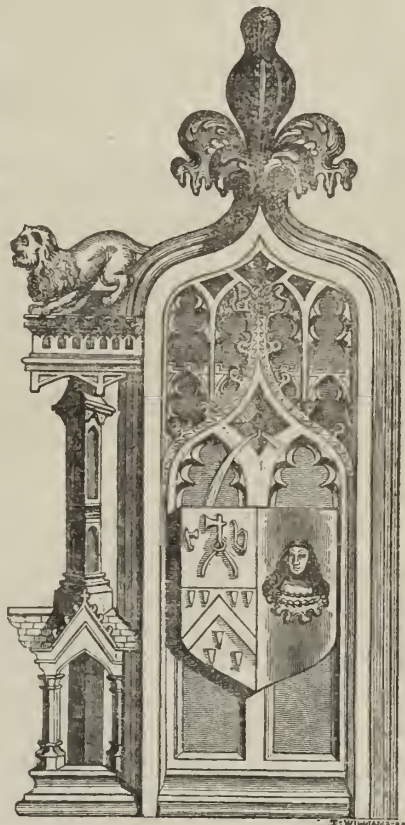


THE NORTH SIDE OF THE STALLS.

The first stall, inscribed "SOCIUS 1^s" has a demi-angel with expanded wings, supporting a shield, thereon the cross of St George : in each circle is a representation of a fir apple. All these are well executed.—The *second stall*, inscribed "SOCIUS 2^s" has a pelican in her nest, vulning her breast, and feeding her young ones : in each of the roundles is a neat Gothic leaf.—The *third stall*, inscribed, "SOCIUS 4^s" has a combat between two dragons : in the circles a seeded flower issuing from leaves.—The *fourth stall* is defaced, but, from the remnants, it appears to have been a man with a staff pursued by another man : in the circles is a neat carved Gothic leaf.—The *fifth stall* has a pilgrim followed by a female, between whom appears a broken vessel, and the contents of it running down the sides and upon the ground ; on each side of them is a tree : in the roundles, the pod of a flower with leaves.—The *sixth stall* has a dragon in the attitude of wounding its own back : in the circles Gothic leaves.—The *seventh stall* is inscribed "HYPODASCALUS," has a man with his lower extremities enveloped in a shell, very much resembling a cornucopia, and attacking the hind part of a dragon, which is looking back upon him in a very spirited attitude : in the roundles are three bunches of flowers.—The *eighth stall*, inscribed CAPELLANUS 2^s, has two men seated and playing at backgammon ; behind the dexter man is a female couching down, and playing on a musical instrument, and behind the other man, another female couchant, in the act of drawing liquor from a vessel standing on its end into a pitcher : in each of the circles a Norman rose.—The *ninth stall*, inscribed CANTATOR 2^s, has a greyhound carrying a fox on his back, and over the shoulders of reynard is a pole, on which hangs a dead hare ; they are passing through a rookery, and upon whom the rooks are looking down with great anxiety : each roundle has a seeded rose.—The *tenth stall*, inscribed "CANTATOR 4^s," has a hound killing a stag in a forest, his tongue is hanging out, and one of his horns is broken away : each of the circles has a triple flower.—The *eleventh stall*, is inscribed, "CLER. PAROCH." has a huntsman in a wood embowelling a stag, with its throat cut : each circle has a flower breaking from its pods.—The *twelfth stall* : this, like the fourth stall, is also defaced, and the sculpture appears to have been nearly the same subjects : in the roundles are triple flowers.—The *thirteenth stall* has a game-cock and a cockatrice rather defaced : in each of the circles a single flower.—The *fourteenth stall* has an ibex couchant, in the midst of a wood : in each circle an inverted rose.—The *fifteenth stall* has a very curious carving ; it represents a huntsman stretched out on the ground, and lying on his back within a rabbit-warren, with a bugle horn by his side ; his legs and arms are crossed, and folded over his hunting-pole, to

which he is bound with cords by his hands, legs, and feet, and placed before a large fire, on which are four pots, three of which are covered with lids, and in the fourth is a dog, over whom a rabbit is placing the pot lid : in each of the circles is a very curious rose. On the left elbow of this stall is a combat between two dragons, but the whole of the other ones are sculptured like those on the south side, with oak-leaves, vines, &c.

The east end of the book-desks in front of these stalls is embellished with a shield, the first quarter of which is charged with a device, and that device is a merchant's mark, viz. a triangle fretted with an annulet, and terminated on the upper part with a cross patée, between the letters *r. b.* being the initials of Richard Beck, the pious contributor of these stalls. With this mark the benevolent Beck no doubt impressed all his bales of merchandise, as was the custom of every tradesman and merchant in olden times. The ancestors of the amiable Beck never having had a grant of arms, and he desisting to usurp the coat-armour belonging to another family of the same surname, which is too common a practice in this our days, in defiance of all the laws of honour, or legal right for such assumption : he therefore humbly substituted the above monogram, and the initials of his name in the chief quarter, and placed the *GROCERS' ARMS* in the quarter immediately below, viz. *achevron between seven cloves* (there should have been nine 3, 3 and 3,) and impaling the *MERCER'S ARMS*, *a demi-virgin, couped below the shoulders, issuing from clouds, crowned with an eastern crown, her hair dishevelled, and wreathed round the temples with roses.* By the introduction of these arms it is very probable he was a member of both of those corporations. To him is attributed the merit, as well as the expence, of erecting these stalls on the north side of the choir.



The ends of the stalls on each side of the choir are uniform, and splendidly ornamented with tracery, carved corbels, hanging canopies, tabernacles, and niches, flanked by buttresses, which rise from the basement and terminate with crooked pinnacles under the sculptured cornice. But the ornaments on the ends adjoining

the entrance have been cut away towards the upper part for the introduction of the choir organ within the opening between the stalls, when it was erected in the year 1684.

By accident, or by design, the whole of the ornaments at the foot of the hanging canopies over the stalls have been destroyed, and many other parts of them have been greatly mutilated. With a laudable liberality, the two chaplains, at their own expence, have restored their respective stalls to their pristine splendour, assisted by the ingenuity and talents of the artist who carved the royal arms in the nave of the church ; by so doing, they have set an example worthy of imitation, and which we hope soon to see followed by every member of the collegiate body. We are also informed that the warden has given instructions for the restoration of his splendid stall, which has suffered more dilapidation than any one amongst them ; this has also been followed by an order from the clerk in orders, and the parish clerk for the restoration of the stalls assigned to each of them. Thus having commenced to restore these sumptuous appendages to their former state, we trust the entire reparation will be effected, not only in the tabernacle-work, but the whole of the mutilated trefoil embattled moulding on the top, and the defects of the carved foliage of the cornices will be effectually restored to their original magnificence.

The façades on the north and south sides of the choir, with the pillars and arches of separation between it and the side aisles, are embellished with ornaments similar to those in the nave ; but the windows are richer in tracery ; and over the point of each arch is a demi-angel, supporting an antique shield of the fashion of Henry the Seventh's time. The capitals of the triple columns in the division between the windows support eagles in the attitude of rising to take flight, and over whose necks is suspended a shield, on which was once painted the arms of St. George, *argent a cross gules*. Behind these eagles arise a cusped arch, which meets the horizontal beams of the roof, and whose spandrils are enriched with open tracery, consisting of an unlimited number of cusps or points, supporting plain shields. The two shields in the spandrils of the beam, over the arch of separation between the choir and the nave, contains the rebus, or name device of Huntington, the first warden. The one on the south side is charged with a huntsman and his dogs, in the act of hunting a stag, thereby expressing the two first syllables of his name ; and on the other, towards the north, is a vessel, or tun, which being joined together, makes Huntington. The roof, or ceiling, is divided into square compartments, by longitudinal and transverse moulded beams, ornamented at the intersections with carved devices, flowers, and leaves. These squares are again subdivided into smaller ones by other slenderer beams, and each space is filled up with

such delicate tracery, that it appears as if a spider's web had been thrown over the whole face of it. The whole of the ceiling with its appendages, the walls, and the ornaments, both of the choir, side aisles, and the nave, have lately been painted over in one uniform stone colour, in place of the tri-coloured tawdry glare, which once bedizened the ceilings and the carved work, whereby the admirer of propriety is now no longer disgusted with the offensive medley, but can look with respectful attention on the good taste of the present Warden and Fellows, and the churchwardens who were then in office.

The end window is magnificent, and nearly occupies the upper space of the east end of the choir. In the splay of each jamb is a pedestal to support a statue ; above it is a niche with a rich canopy, surmounted by a crocketed spire, which ascends upwards to the springing of the arch, and from whence the whole soffit of the arch is worked into panelled tracery. The tracery in the window is elegant, and judiciously disposed into beautiful compartments. In 1812, the remnants of stained glass which once adorned the twelve clerestory windows, (in the centre light of each, Hollingworth says, " was the picture of the virgin Mary,") were collected together ; and under the direction of the Reverend Cecil Daniel Wray, A. M. was formed out of the fragments the representation of the following holy personages. In the centre bay our Saviour is represented by a nimbus and cross, and beneath his feet the letters I. H. S. : on his right is Aaron, distinguished by his breast-plate of judgment ; and on the right of Aaron, is David with his harp : in the extreme north-light, is St. Peter with the keys. On the left of our Saviour, Moses is distinguished by his rod, and holding the Pentateuch ; to the left of him is St. George bearing his red cross on an argent field : in the extreme south bay, is St. Paul with his sword in his hand, and the viper at his feet. Besides these, a great number of smaller figures are dispersed throughout the tracery of an inferior description, but the uppermost two are beautiful figures, blazoned in splendid colours. Although the clerestory windows of the choir have been divested of the chiefest part of their ancient stained glass to beautify this window, yet several shattered fragments still remain in them, particularly in those on the north side.

The altar screen is constructed of English oak, and has been an elegant specimen of architecture. The upper part is disposed into compartments of open tracery, and other appropriate ornamental work ; but it has suffered great mutilation from the rude hands of some modern Goths, and is now covered over with a fine piece of Arras tapestry.* The subject chosen is taken from the Acts of the Apostles,

* This elegant piece of tapestry is rapidly hastening to decay. There is in Wigan church,

chap. iv. verse 34, et chap. v. verse 1, and represents the offerings of the early Christians, and the hypocrisy and punishment of Ananias and Sapphira. Near the feet of a prostrate female, who is presenting her gifts to the Apostles, there appears several round pieces resembling coins, on some of which are the following letters, V. M., H. W., and G. K., probably the initials of the company, on one of whose looms it was produced; on another is a cross, and the uppermost one bears the date 1661, which may denote the time when it was manufactured. These subjects occupy the fore-ground of the picture, while in the distance, the young men are seen bearing away the dead body of Ananias to the place of sepulchre. On examining this piece of tapestry, it will be found that the warp is considerably slenderer than the woof; this has caused numerous chinks or cracks to appear in a horizontal direction; and it may be supposed they arise from the superior weight of the woof pressing downwards upon the weft, which hangs in a perpendicular position. These defects have been neatly repaired at some subsequent period, which in many places gives it the appearance as if several of the figures had not been originally woven with it, but afterwards inserted. This tapestry was the gift of Mr Samuel Brooke "to God and the church," and placed here on the 14th of February 1700, as appears by a Latin inscription on an oval tablet above it, in these words:—

DEO DANTE
dedit
DEO & ECCLESIAE
SAM^l BROOKE
Vice^{mo} qu^{to} die Feb'
An^o D^{mi} 1700.

About the same time, Mr Nathanael Edmundson of Manchester, woollen-behind the communion-table, another piece of the same dimensions, and probably the production of the same loom, it being an exact counterpart of the one at Manchester, but in a far superior state of preservation. If the tapestry at Manchester could be removed into some other situation, where it might be seen as well as preserved from further dilapidation, is a measure perhaps advisable. And if the oak screen was again restored to its original magnificence, there would be six compartments on each side of the altar-table, into which might be introduced figures of the twelve Apostles, and other appropriate devices in stained glass, which, by the fine illuminating-light behind, would be exhibited to great advantage. Also the immoderate height which the screen now presents would be brought down, by which alterations the east end, when viewed from the choir, would not be excelled by any other Collegiate Church in the kingdom.



Drawn by F. Mackenzie

Engraved by C. Pye.

ENTRANCE TO THE CHAPTER HOUSE.

TO THOMAS HOULDSWORTH, ESQ. M.P.

This Plate is respectfully inscribed by his obliged Servants.

J. Thos. Agnew & Sons, London.

draper, gave the marble pavement of the floor within the altar rails, which event is recorded on a tablet of timber, placed against a pillar at the north-east angle of the aisle, on the south side of the choir, to this effect :—

“ Ne Altari novis sumptibus ex structo, et modeste ornato Dispar foret Pavimentum Marmoreum fieri curavit, Nathanael Edmundson, Lanarius Mancuniensis, Anno Domini 1700.”

Edmundson survived his donation about twelve months ; and dying in the month of April in the following year, was interred at the Collegiate Church, as appears by the following entry in the registers :—“ Buried 1701, Aprill 28, Mr Nathanael Edmundson of Manchester ; he left y^e marble in y^e Quire.”

From the west entrance of the choir may be seen rising over the indented top of the altar screen, a portion of the beautiful mouldings of the noble arch in front of St Mary's chantry, a little beneath the great east window. This arch is embosomed within another of a peculiar construction, the spandrils of which are ornamented with tracery and shields, and surmounted by a horizontal cornice, adorned with a trefoil embattled ornament, spreading along the sill of the east window.

Suspended from the chancel roof, are two brass candelabras, each containing twelve branches ; on the one is inscribed, “ The Original Gift of Chadwick, A. D. 1696. Renewed By the Warden and Fellows, A. D. 1763 :” and on the other, “ The Gift of Jeremiah Bower, Manchester, Haberdasher of Hats, September 29, 1745.”

The side aisles flanking the choir have little to detain our attention, except a few shattered remnants of stained glass in the windows, the chapter-house, and the two elegant door-ways, which give admittance to it from the south aisle, by an ascent of four steps. The arches over these doors are crowned with a horizontal cornice, above which the plain surface of the wall is worked into panels of rich tracery ; and the whole is inclosed under an arch of the same model as those over the doors, the pattern of which became fashionable in our churches, in the reigns of the two last Henrys. These entrances are elegantly represented in Plate VI. of the embellishments accompanying this work.

On entering the chapter-house, the eye is caught by a neat stall, covered with a canopy of rich purpled work, beneath the centre window : and here, in full chapter, sat the Warden, surrounded by his Fellows, seated on benches at each side of him. That the roof was originally intended to have been vaulted over with groins, is evident from the columns in the angles rising a little above the springing of the windows, and by a regular series of corbels being introduced in

their proper places, on the plain surface of the walls. The centre window was renewed in the month of November 1829. Although the restoration of it has been in general neatly imitated, yet in some of the details, for the needy purpose of saving a little trouble, and a very trivial expence, the workmen have made some deviations, which has deprived it of that grace and elegance, which the old ones around it possesses.

This, and the other windows, still retain several fragments of their ancient painted glass. In the centre one is a fine portrait of Henry IV., having a green cucullus on his head, with the ends pendant on the left shoulder, by which head-dress nearly all the portraits of that monarch are distinguished: beneath the head a fiend figure is reposing. In another bay is a beautiful head of a young man, in a helmet of plated steel, evidently a portrait; probably one of the Wests. Another light contains the head of a female, in a veil, which is turned up: below are fragments of the arms of DELAWAR, *Gules, crucilly of crosses botonée fitchée, a lion rampant argent*, surrounded by remnants of the arms of CANTILUPE, *Azure, three leopards' heads, jessant de lis, or*; but, by the ignorance of the glazier, the glass on which these arms are painted has been turned inside out: beneath the arms is a venerable head, attired with something like a turban. The other light has the head of a young man, adorned with a ducal coronet; below this the fragments of DELAWARR and CANTILUPES' arms are again repeated; further down is the head of an old man, in a peaked turban: and all the bays are dispersed over with portions of detached inscriptions in Latin.

The window on the left of the centre is diapered with stained glass, among which is a very fine head with a ducal coronet; in the upper part of the tracery, is a whole length figure of an angel, in robes of white, gold, and scarlet colours: in a lower compartment is a mutilated figure, and below its feet is within *S. Batholm.* The adjoining window has been closed up, when the chantry of Jesus was built.

In the window on the left of the centre one, is the head of a young person dignified with a tiara, or triple crown of gold; and among the fragments are several portions of beautiful heads. The east window contains numerous detached pieces of coloured glass; and in the tracery yet remains the lower parts of the garments of two figures standing upon labels, on one of which is written *S. Johs.* and on the other *S. Philip.* From these remnants our opinion is, that these four windows originally contained the effigies of the four Evangelists, and the twelve Apostles, there being four bays in each window, which, in the whole, would contain

the sixteen figures : but the chief residue of the other fragments, has been taken from various windows of the church, and subsequently placed here.

The roofs of each side aisle are open to the rafters, which present an uncomely appearance, and reminds us of a casual expression in King Edgar's charter to the abbey of Malmesbury about the year 974, wherein he expresses that all the monasteries throughout his realm were visibly ruined with mouldering shingles and worm-eaten boards, even to the rafters ; so, what was still worse, they had become internally neglected, and almost destitute of the service of God.* Happily, however, the latter expressions cannot be applied to our Collegiate Church of Manchester ; although the rafters are open even to the very boards which support the lead of the roof, and many of the exterior walls have been suffered to run to decay. But these defects might be remedied at a trivial expence. The timbers of the roofs over the aisles, appear to be in a good state of preservation, and might be ceiled over, and ornamented in a similar manner, as those in the parish part of the church, which presented the same unsightly appearance a few years ago, and which, at the present time, reflect such resplendent credit on the then churchwardens, and the liberality of the parishioners.

The north and south aisles have only four windows, which convey light directly into them ; three into the south, and one into the north aisle. The one in the north aisle is at the east end, and had formerly been richly painted ; and, according to Hollingworth, it contained the effigies of *St Austin* and *St Ambrose* singing "*Te Deū Laudamus.*" Many of the fragments yet remain in the upper compartments. Among them are a few crowned heads in a fine state of preservation ; and several detached portions of wings, canopies, pinnacles, and broken pieces of brilliant scarlet and blue glass are dispersed among the tracery. Of the end window in the south aisle, only three solitary canopies, four leaves in the side spandrils, and a few fragments of wings and coloured glass, are all that is preserved of this once splendid window, which is described by the last mentioned author, to have contained " Michael and his angels, and the nine orders of angels, fighting with the dragon and his angels." In the window adjoining this last, and on the south side of the aisle, only one single canopy remains in a perfect state, and the fragments of three others, in the lower lights ; but in the uppermost light of the tracery, one canopy is preserved, and under it a beautiful figure nearly perfect ; and among the tracery appear several fine female heads richly radiated. In the lower lights are portions of wings, mingled with other remnants of stained glass,

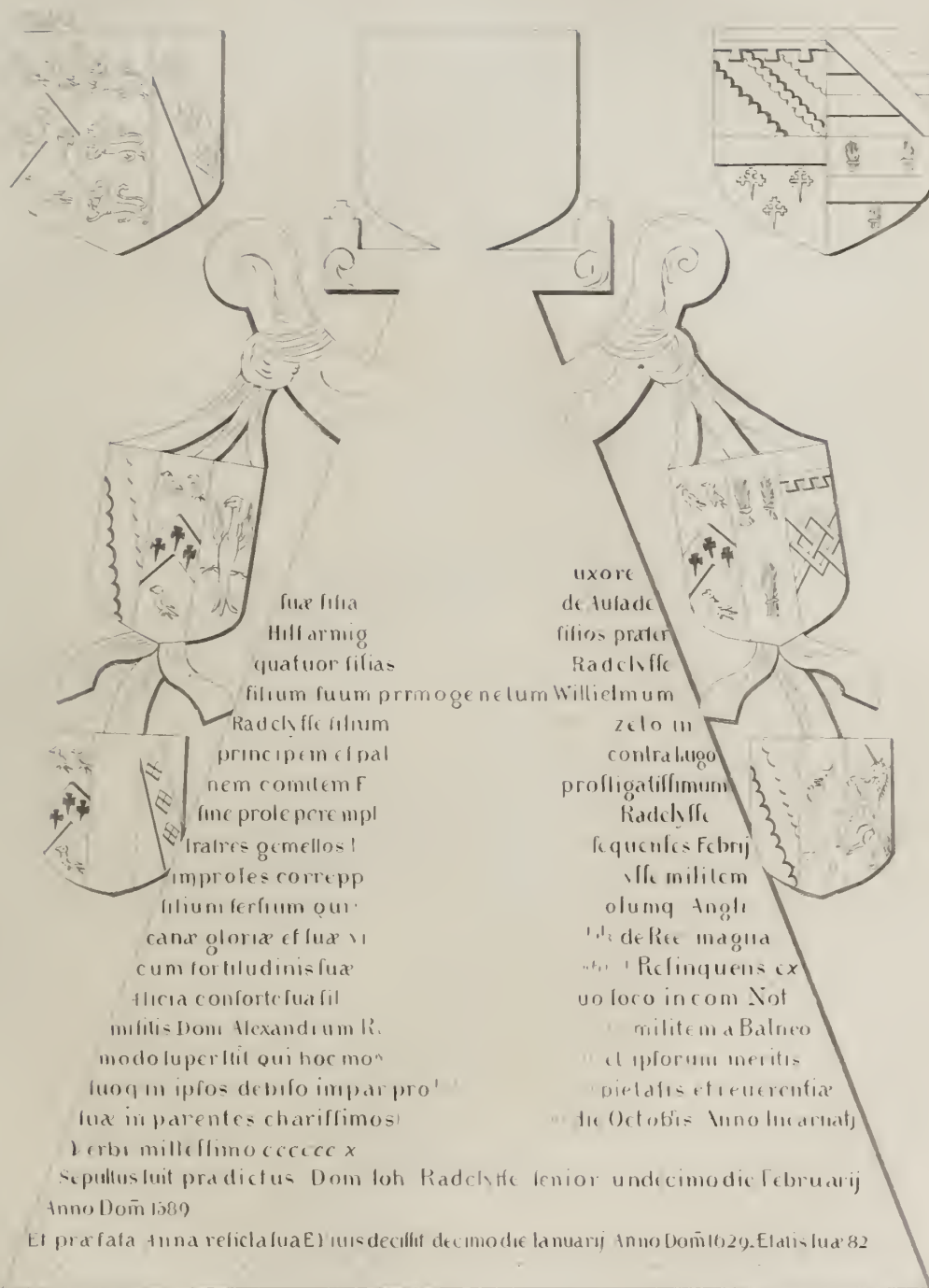
* Malmesb. de Reg. Angl. L. II. C. viii.

and several detached fragments of inscriptions, many of which are painted on segments of circles, as if intended for ejaculations placed over the heads of figures but they are too much obliterated even to retrieve a sentence. The few words which we were enabled to collect are, “*Di raciones* ✠ *Pic: dom. Orat: pro.*” In the adjoining windows a few fragments of canopies, two crowned heads in good preservation, and a few remnants of broken glass, are all the ornaments that remain of this window.

MONUMENTAL INSCRIPTIONS IN THE CHOIR, THE VAULTS, AND THE SIDE AISLES
IN THE CHOIR.

The west end of the choir was formerly set apart for the exclusive cemetery of the Radcliffes of Ordsall, and from this circumstance in some old evidences, it is denominated the “*RADCLIFFE CHANCEL.*”

On entering the choir from the nave, in a long slab of gray marble, a triangular brass plate is inserted, which is nearly surrounded with escutcheons containing armorial bearings. The plate bears a Latin inscription for the Radcliffe family of Ordsall, but a great portion of it has been obliterated by the giddy and thoughtless actions of children, sliding along the surface of the centre part of the plate, in their careless amusements; and what now remains of it has been engraved in the ninth plate of this work. To retrieve this interesting inscription, we have spared no labour. From inquisitiones post mortem, the Lancashire pedigrees, parochial registers, and other sources of authentic information, we have been enabled to supply all the Christian names, and the whole hiatus of the inscription, which we have presumed to fill up is printed in italics. In this undertaking we were greatly assisted by the classical talents of the Reverend Jeremiah Smith, D. D., Rector of St Annus, and head master of the Free Grammar-School of this town. Although it may not contain the identical words in the original, yet the sense, meaning, and intention of the inscription is preserved. The mode we pursued was to take the size and distance of every word and letter that remained legible, and by a scale to lay down every word into each line, when the words so introduced were found to correspond exactly with the void spaces. Still farther to elucidate the inscription, we shall lay before the reader that part of the genealogy of the family to which it particularly alludes, drawn up from the sources and authorities above alluded to.



COLLEGIATE CHURCH, MANCHESTER

Monumental Brass plate on the floor of the choir commemorating the knightly family of Radclyffe

THE PEDIGREE OF THE KNIGHTLY FAMILY OF RADCLIFFE, OF ORDSALL, SO FAR
AS RELATES TO THE MONUMENTAL INSCRIPTION.

Sir Alexander Radcliffe, of Ordsall, Knight, died as=Alice, dau. of John Booth, of Barton, Esq.
per Inq. 3 E. VI. (1548) *

Sir William Radcliff, of Ordsall, Knt. aged 46 years at his father's death. Obijt 11 Eliz. (1569.) * =Margaret, dau. of Sir Edmund Trafford, of Trafford, Knight.

2 Richard Radcliffe, of Newcroft, married Bridgett, dau. of Thos. Carrell of Warnham in Sussex. And, 2dly, Margaret, dau. and heir of John Radcliffe, of Foxdenton, a quo Radcliffe de Foxdenton.

Sir John Radcliffe, of Ordsall, son and heir, was aged 32 years at the time of his father's death, and died 32 Eliz. * Buried at Manchester, 11 Feb. 1589-90. † =Anne, dau. and heir of Thos. Ashawe, of the Hall on the Hill near Chorley, Esq. She died there, Jan. 10th 1629-30, aged 82 years, and was buried at Manchester on the 14th. †

Alexander Radcliffe, Esq. eldest son, bap. 26 January 1573, † died as per Inq. 42 Eliz. * (1600) S. P. He married Frances, dau. and coheir of James Wimbish, of Nocton, com. Linc. widow of Sir Richd. Townley, of Townley.

2 William, 4 Edmund, }
5 Thomas, }
twin brothers
bap. 15 June
1587. †

3 John Radcliffe, of Ordsall, bap. 24th Feb. 1584, † slain in the Isle of Rhée, 29th October 1629.

=Alice, dau. of Sir John Byron, of Clayton, and Newstead, Knt.

1 Margaret, died a maid of Honour.

2 Jane, bap. 14 June 1575, † married Sir Ralph Constable, Knt. had issue. †

3 Alice, bap. 14 June 1580, buried 13 June 1582, at Manchester. †

4 Anne, bap. 9 Oct. 1583, buried at Manchester, 2d Oct. 1601. †

Sir Alexander Radcliffe, of Ordsall, Knight of the Bath, who erected the brass plate to the memory of his parents.

Jane, natural dau. of Robert Radcliffe, 5th Earl of Sussex, and the adopted heir of all her father's inheritance.

Alexander Radcliffe, born at Ordsall 4th May 1631, and baptized there, May 16th. †

Frances, born 19th January 1628-9, and bap. at Ordsall, February the 8th. †

INSCRIPTION ON THE BRASS PLATE.

Hic — — — — —

— — — — —

corpus

*Dom. John. Radclyffe de Ordsall
miles, qui habuit ex Anna uxore
sua filia Thomæ Ashawe de Aula de
Hill Armigeri proles quinque filios præter
quatuor filias: Dom. Alexandrum Radclyffe
filium suum primogenitum orbem. Willielmum
Radclyffe filium secundum qui magno et zelo in
principem et patriam charissimam contra hugo-*

* Escheats, 3, Edw. VI.—11, 32, and 42 Elizabeth.

† Collegiate Registers, Manchester.

‡ Bap. April 3, 1606, John, the sonne of Sr Ralphe Cunstable. Dec. 28, 1607, Anne, daughter of Sr Rauff Cunstable, Knight, of Salford.—*Coll. Reg.*

nem comitem *Flandriæ* (*hominem profligatissimum*)
 sine prole peremptus est *Edmund. et Thom. Radclyffe*
fratres gemellos et brevi spatio temporis sequentes Febrj
improles correpp. ac demum Johannem Radclyffe militem
 filium tertium qui *peregrinis militavit* solumq. Angli-
 canæ gloriæ et suæ *vixit pugnans in Insula de Ree* : magna
 cum fortitudines suæ *exempla dedisset occubuit* Relinquens ex
 Alicia consorte suæ filia *Johan. Byron de novo loco in com. Not.*
militis, Dom. Alexandrum Radclyffe filium unicum militem a Balneo
 modo superstit qui hoc *monumentum* (*tenue et ipsorem* meritis
 suoq. in ipsos debito impar pro *testimonio tamen* pietatis et reverentiæ
 suæ in parentes charissimos) *feri fecit. Obijt xxix die Octobris Anno Incarnatij*
Verbi millessimo cccccxix.

Sepultus fuit prædictus Dom. John. Radclyffe senior undecimo die Februarij
 anno Dom. 1589.

Et præfata Annæ relicta sua Evius decessit decimo die Januarij anno Dom. 1629,
 ætatis suæ 82.

Appendant to the brass plate, are the arms and family alliances of the Radcliffes.

At the top has been the arms and quarterings of Radcliffe, viz. 1. RADCLIFFE
two bends engrailed, and in chief a label of three ; 2. LEIGH OF BOOTHES, *two*
bars, over all a bend ; 3. ARDERNE, *three cross croselets fitchée, and a chief* ;
 4. SANDBACH, *a fesse inter three garbs*.—See Plate 9.

On the dexter side of the inscription, RADCLIFFE, as before ; impaling in
 the centre of the shield, ASHAW, *on a chevron, between three martlets, as many*
crosses pattée fitchée ; and again impaling on the sinister side,—*an eagle dis-*
played ; the shield below these is again divided into three divisions, on the dex-
 ter, ASHAW, again repeated ; in the centre, ENGLISH, *three lions passant, in*
pale ; on the sinister side, URSWICK, *on a bend three lozenges, each charged with*
a saltier.

On the sinister side of the plate. The uppermost shield is divided into three
 divisions, on the dexter, ASHAW, as before ; in the centre AUGHTON, *three*
garbs ; on the sinister side, HARRINGTON, *a fret, and in chief a label of three*.
 On the shield below, RADCLIFFE, again repeated ; impaling in the centre, WIM-
 BISH, *a lion rampant* ; on the sinister,—*a unicorn salient*. We must confess that
 these shields are marshalled in a most extraordinary manner ; and to describe them
 properly is somewhat perplexing. They are strictly neither quarterings nor im-

palings; we presume they have been the production of some local herald, and were intended to show the quarterings belonging to the family of ASHAW, which are Aughton, Harrington, English, and Urswick.—See *Flower and Glover's Visitation of Lancashire*, 1567.

At the foot of the last stone is another slab of gray marble, which has contained brass plates, representing a knight and his lady; below the feet of the knight has been the effigies of the male children, and below the lady those of the female; over each cluster has been a label, on which was once inscribed a Latin sentence, or some pious ejaculation. The knight and his lady have been under rich canopies, which still remain, but the buttresses and pinnacles are all gone. Along the top has been four escocheons, two of which yet remain, and on them appear to have been engraved the arms and alliances of the Radcliffes. Round the margin of the stone has been a narrow brass plate, which contained the inscription; but these have all disappeared.

Adjoining the foot of the last, there is another gray marble slab, on which remain the brasses of a knight in plate armour, with a sword by his side, and his lady in a hood and mantle; but both are much defaced. At the feet of the latter still remain the effigies of six female children, but those under the knight have disappeared. At each corner of the slab are groovings in the stone, in which the armorial bearings have been inserted. All these have been enclosed within a marginal brass, which contained the inscription.

Under a long flag-stone, adjoining the south side of the last-mentioned one, rest the remains of Lady Barbara Fitzroy, daughter of Charles, first Duke of Cleveland, by Anne, his second wife, daughter of Sir William Pulteney, of Misterton, in the county of Leicester, knight: which Charles was the natural son of King Charles the Second, by Barbara, daughter and heir of William Villiers, Viscount Grandison, and wife of Roger Palmer, Earl of Castlemain. She died at Manchester, and was interred here January 15th 1734, in the 38th year of her age, with this inscription on a brass plate inserted in the stone:—

Lady Barbara Fitz Roy, *Eldest Daughter of the Most Noble Charles Duke of Cleveland & Southampton, Died* January 4th, 1734.

Above the inscription, in a lozenge shield, are the arms of Charles II. differenced with a baton sinister; on each side are the emblems of mortality, a scull, cross-bones, a candle nearly extinguished, accompanied by a winged hour-glass, and a scythe.

Near the foot of the same stone is another brass plate, which records the memory of William Dawson, Esq. counsellor at law,—a gentleman remembered by

many of the old inhabitants for his eccentric habits. The fine picture of the descent from the cross, which is said to be the production of Annibal Caracci, and now adorns St Peter's Church, formerly belonged to him. He originally intended it to have graced the altar recess of St John's Church; but, however, by some secret manœuvre, he was frustrated in his intention of placing it in the situation he had fixed upon, by those in authority; and being displeased with their conduct, he withdrew his donation altogether; and some years after his death, it was placed in St Peter's Church, where it now remains. Several years previous to his decease, he had engaged Mr James Bottomley to engrave the present plate, (with the exception of the dates,) which is now placed over his remains; and this he kept as a memento in his room, until the day of his death". *Sapiens, qui, dum vivat sibi monumentum parat.* He was the son of Mr William Dawson, an apothecary of Manchester, and was baptized at the Collegiate Church, March the 23d 1720-1. By his will he bequeathed the greatest part of his property to William Cooper, one of his household servants, and constituted him his sole executor; and dying at his house called "the Cottage, near the Mount," in Manchester, on Thursday, August the 17th 1780, was interred on the ensuing Sunday, in the following dress, "agreeable to his request before his death," says Mr Barritt, in his MSS. in "a ruffled shirt and cravat; a night cap of brown furr; and a morning-gown striped." The following is the inscription on the plate:—

Here are deposited the Remains of *William Dawson, Esq.*, who died the 17th Day of August 1780, and in the 60th Year of his Age.

He desired to be buried with the above named lady, not only to testify his gratitude to the memory of a kind *benefactress*: although he never reaped any of those advantages from her bounty to his family she intended.

But because *his fate* was similar to *her's*. For she was *disowned* by her *Mother*. And he was *disinherited* by his *Father*.

Arms: *Erm. on a chevron between three leopards' heads, gules, a bezant.*—Crest, *out of a ducal coronet or, a horse's head erm.* Mr Barritt in his MSS., on the authority of Sir John Prestwich's *Republica*, assigns these arms to the Rev. Isaac Allen, Rector of Prestwich, who died in 1634. It is very probable that Dawson was maternally descended from him, and from that circumstance adopted his armorial bearings.

^u From the information of his son, Lieut. James Bottomley, of Cheetwood, Gent.

IN THE VAULTS.

The vaults are a modern erection, and occupy the space beneath the choir, from the end of the stalls, to the partition behind the communion table. They consist of an arched avenue, immediately below the space between the iron gates, and in length the width of the choir; having three arched vaults on the west, and three on the east side, the ends of which open into the avenue; but those on the east side, in length, are again divided into two by a cross partition, two of which are partially filled up with brick-work, and the one in the north east corner is entirely closed; the others are all open to the avenue; and here the spectator may behold the relics of mortality, released from the cares of this world, resting peaceably by the side of each other. These mansions of the dead are constructed with brick-work, and were completed about the middle of the last century, as appears from a memorandum in the registers: "Buried April 24th 1755, Mrs Margaret Downes, in the middle vault under altar, the first that was buried in the new vaults."

The grave-stones which covered the remains of those who had been interred in the east end of the choir, previous to excavating the vaults, were taken below and laid, we presume, over the places where their former inmates were re-deposited.

Near the centre of the avenue lies the stone which covered Huntingdon, the first warden, and what now remain of its ornaments has been engraved in Plate VII. of this work, and that portion of the inscription which has been obliterated we have supplied from an ancient manuscript.

Hic iacet Joh'es Huntingdon Baccalaureus in Decretis Primus Magister sive custos istius Collegii, Qui novo construxit istiam cancellam, qui obiit xi^o mensis Novemb' Anno Dni mill'mo cccclviii. Cur', a'ie p'pitietur Deus Amen. And on the circle over his head, *dn̄i dilexi decore' tuæ.*

Adjoining Huntingdon's stone on the south, is this inscription:—

Alex. Radcliffe, son of Tho^s. Radcliffe, of Leigh, Gentleman, and Grandson to the Reverend Mr Rich: Herrick, late Warden of y^c Collegiate Church of Manchester, was interred y^c 15th of April 1718. Helena, wife to Tho^s. Radcliffe, and daughter to y^c Rev^d. Mr Herrick, &c. buried March 28, 1722.

Arms: RADCLIFFE. *Two bends engrailed.*—Crest, *a bull's head erased, and ducally gorged.*

On the north side of Huntingdon, this:—

Hic Sep. jacent Exuviae Johannis Birch, A. M. Coll. Christi apud Mancu... Nuper Socii, 14^o Die 7bris, 1670.

Adjoining the last, on the north, this:—

Here resteth y^e body of Tho^s. Walley, of Stanthorn, in the county of Chester, Esq. buried October 24th, 1727, in the 60th year of his age.

At the foot of the steps on entering the vaults.

Here was buried the body of the Reverend George Ogden, Fellow of Christ's College of Manchester, July the 27th, 1706. Tho. his son, dyed 13th March 1718.

Within the vault on the right of the entrance.

Hic jacet Theophilvs Howorth, de Howorth, Medicinæ Doctor, qui Excessit Apr. 9, Sepultvs 12, Anno Dni 1671, Ætatis suæ 57.

In the vault opposite to the last.

Depositum Rogeri Kenyon de Peele, in com. Lancastrensi Armiger.

Nati	} jun. 16,	{	1627.
Sepulti			1698.

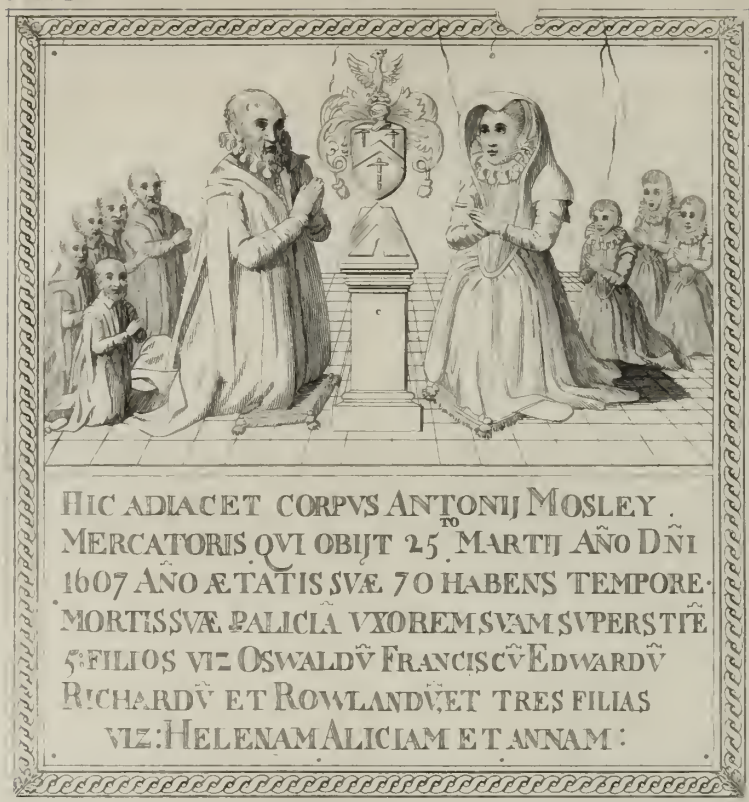
In spem beatæ resurrectionis.

On a stone leaning against the wall at the south end of the avenue.

Here resteth y^e body of Waterhouse, son to Will^m. Heginbotham, bur^d. Jan^{ry}. 25th 1740. Ann, his dau^{tr}. bur^d. Dec^r. 5th, 1744. Sarah, his dau^{tr}. bur^d. May 18th, 1746.

INSCRIPTIONS ON BRASS PLATES FIXED TO THE COFFINS.

In the centre vault, on the east side of the avenue, are three coffins: the one on the north side is thus inscribed "*The Rev. Wm. Purnell, A. M. Died Apr. 16, 1764, Aged 63.*" On the centre coffin, "*CAROLUS LAWSON. A. M. obiit die 13^o. ante Kalendas Maii Æt. 79. A. D. M.D.CCCVII.*" On the one on the south side. "*Ann Clarkson, Died Decemb. 11th 1785, Aged 90 years.*"—In the vault at the east end of the last are three coffins: the one on the north side has initials, which are done in brass headed nails, "*M. D. 1755, Aged 75.*" The initials on the centre one are gone, but the date remains, "*1760 aged 77.*" The one on the south side has a Calvary cross on three grieces, engraved on a brass plate, and inscribed "*Eleanor Downes, died Dec^r. 20th 1770 aged 90.*"—In the vault on the south side of the last, is a coffin thus inscribed with brass nails: "*Elizth. Pigot, ob. May 13, Æt. 77. 1768.*" On a coffin lying on the top of another one; "*Katherine Pigot died April 22, 1792, aged 84 years.*"—In the west vault, at the south end of the avenue, "*William Higginbotham, Esq. died May 10th 1777 Aged 68 years.*" In this vault are the decayed remnants of two coffins, and the bones which they once contained are now rapidly returning to dust.—In the centre vault, on the west side of the avenue, this, "*James Shipley, died Aug^r. 12th 1762, Aged 62.*" In this vault is another coffin, the sides of which having nearly



*See Oswald Mosley of Holliston Hall in the County of Suffol. Esq.
Lord of the Manor of Manchester
These Monumental plates of his Ancestors
are very respectfully inscribed by his most obedient Servants
Thos. Agnew & So. 1721*

gone to decay, are lying prostrate on the ground, and the lid sunk down; on removing the latter (on which still remain the initials "J. W. 1761") a perfect skeleton presented itself, which consisted of nothing but naked human bones, and dry dust.

IN THE NORTH AISLE OF THE CHOIR.

Against the back of the stalls, in the second compartment from the iron gates, are two brass plates for the Mosley family. On the one is inscribed :—

HIC ADIACET CORPVS ANTONIJ MOSLEY, MERCATORIS, QUI OBIIT 25^{to} MARTIJ ANNO D'NI 1607, AN'o ÆTATIS SUE 70, HABENS TEMPORE MORTIS SUE P'ALICIA' VXOREM SVAM SVPERSTITE' 5 FILIOS, VIZ. OSWALDV', FRANCISCV', EDWARDV', RICHARDV', ET ROWLANDV', ETTRES FILIAS, VIZ. HELENAM, ALICIAM, ET ANNAM.

Arms : MOSLEY. *A chevron, inter three mill picks.*—Crest, *an eagle displayed.*

On the other plate :—

HIC ADIACET CORPVS OSWALDI MOSLEY, DE ANCOATES ARMIGERI, QUI OBIIT 9^o DIE NOVEMBRIS AN^o D'NI, 1630 ANNO ÆTATIS SUE 47^o, HABENS TEMPORE MORTIS SUE PER ANNAM VXOREM SVAM SUP'STITEM, 5 FILIOS, VIZ. : NICHOLA', EDWARDUM, OSWALDV', SAMVELE', ET FRANCISCV', ET TRES FILIAS, VIZ. ANNAM, MARGARETA', ET MARIAM.

Arms : MOSLEY, as before ; quartering—*a fesse, between three eagles displayed.*—Crest, *ut supra.*—See Plate 10.

Against the mouldings of the pillar, on the south side of the window, at the east end of the aisle, is a mural monument of statuary and dove marble, with a pyramid and sarcophagus above the cornice, and on an oval tablet is this inscription :—

Sacred to the Memory of ADAM OLDHAM, Merchant of Manchester, who died 27th Jan. 1784. And MARY his wife, who died 4th June 1772. And also of HANNAH their daughter, wife of the Reverend John Oldham, M. A. Rector of Stondon, Essex, who died 15th Feb. 1792.

As a mark of respect to her beloved relatives, this monument was erected by MARY, daughter of the said ADAM and MARY OLDHAM, and wife of Henry Owen Cunliffe, Esquire, of Wycollar Hall, in Lancashire, 1794.

ON FLAT STONES.

Opposite the Mosley plates this inscription occurs :—

Hic Jacet Corpus Nicolai Mosley, de Ancoates Armigeri, qui obiit Vicesimo Die Octobris Anno Domini 1672, Anno Ætatis suæ 61. And also Jane Mosley, wife of y^e said Nicholas, who died y^e 25th of June 1707, And in y^e 90 year

of her age. And also Edward Mosley, their Grandson, the youngest Son of Oswald Mosley, Esq, who died the 20th day of December, 1714, and in the 26th year of his age. Also Oswald Mosley, Esq. his son, and Father of Edward, bur. Sep. 2, 1726, aged 87. And Mary, wife to Oswald Mosley, Esq. bur. Oct. 16, 1728.

On the upper end of the stone are the arms of Mosley, but they are nearly obliterated.

At the north-east corner of the last one.

Here Lieth the Body of Eliz^h, Daughter of Nicholas Mosley, Esq. of Ancoats, bur^d No^{br} y^c 14th, 1708, in the 66 Year of her Age. W^m 3^d Son of Oswald Mosley of Ancoats, Esq. aged 6 years, buried y^c 21 April 1687.—The inscription on this stone is nearly illegible.

At the south-east corner : this :—

Margaret, the wife of Francis Mosley, of Manchester, Esq. died the 18th day of May, 1768, aged 38 years.—At the foot of this stone are neatly carved the family arms of MOSLEY, with a crescent for difference.—Motto, MOS LEGEM REGIT.

Between the two last stones this :—

Exuvias hic deposuit Johannes Lever de Manchester Armiger, mensis Decemb. Die 11 do.

Anno { Ætatis LXXVII°
Salutis M.D.CCIX°

Margareta Uxor ejus } Anno { Ætatis LIV°
mensis Maii die IV° } Salutis M.D.CCX°

Katherine, Daught^r of John Lever, of Manchester, Esq. April the 16th 1706, In the 10^h year of her age.

Exuvias ita hic deposuit Johannes, filius Johannis Lever de Manchester Armigeri, mensis Aprilis Die XIV^{to}.

Anno { Ætatis XXIV^{to}.
Salutis M. D. CCXVIII^{to}.

Also Dorothy, Daughter of John and Mary Lever Ob^t. June 6th 1763, aged 3 years and 3 months.

Arms : LEVER. *Two bends, the upper one engrailed.*

North of the Mosley stones, and close under the screen of Stanley's Chapel, this :—

Hic jacet Lucas Cotes, A.M. Decanus de Middleham in Com. Ebor. Vita Functus Die Decemb: 22 Ætatis suæ LXXX. A.D. M.D.ccxli. Luke Cotes of

Manchester, died March 18th 1778, aged 62. Jane, Wife of Luke Cotes, buried Feb. 20th 1812, aged 85.

A little distance eastward of the last one :

Here Resteth y^e Body of Daniel Bayley of Manchr. Chapman, bur. Feb. 24, 1684. Sarah, his wife, July 1695. Alice, their Daughtr. May 7, 160.—D. Rasbotham, 1799. Alice Daught. to Jams. Bradshaw, of Darcy lever A.M. Aug. 28. James Bayley, Esq. who died the 6th of April 1733, in the 80th year of his age. Sarah, his Wife, bur. Jan. 8, 1719.

Saml. January 4, 1701	} the Children of James & Sarah Bayley.
John, July 1, 1709.	
Mary, Mar. 29. 1713	
Benj. Sep. 28, 1722	

Also the Body of Jams. Bayley Junr. Esq. who died Nov. 14th 1769, aged 64. Also Ann, his Wife, Daur. of y^e R^t. Revd. Saml. Peploe, late Bishop of Chester, ob. Nov. 29th 1769, æt. 67.

On a brass plate at the foot of the stone.

Here lie the Remains of the REV. JAMES BAYLEY, M.A. one of the Fellows of this College, who died Nov. 13, 1808, aged 69 years. Also Frances, his Wife, who died the 6th June 1818, aged 74 years. In harmony they liv'd and in death are not divided.

A little to the west of the iron gates leading into the choir, is this :—

MARY, the Daughter of WILLIAM DRAKE *ESQ^R*. died *August* the 21st 1718. ANN, his Daughter died *June* the 1st 1722. Abigail, his widow, died *Decem.* the 8th 1739, aged 80. She was Sister-in-law to OSWALD MOSLEY, of *ANCOTTS, Esq.*

On a stone opposite the iron gates, and partially covered by a clumsy and unsightly iron stove, is the following inscription :—

Underneath Lie buried the Bodies of Samuel Clowes, of Broughton Hall, *Esq.* and Martha, his wife.

He	} died	{ Oct. 5, 1799. }
She		

At the foot of the last :

Thomas, 2d Son of Roger Kenyon of Peel, Esq. died Decemb. 1731. Thomas, Eldest Son of Lloyd Kenyon, of Gredington, in the County of Flint, Esq. died May y^e 20, 1750.—At the foot of the stone is inscribed, “ The Right Honourable Lloyd Lord Kenyon, 1800.”

On a flat stone under the east window :

HERE LYETH THE BODY OF THURSTAN DIGGLE OF MANCHESTER, BURIED OCTOBER 27, 1658. ALSO JOHN, HIS SON, BURIED SEPTEMBER 29TH, 1662. James Diggle of Manchester buried August the 3d, 1688.

A little south from the last :

Here was Interred the Remains of William Beck of Manchr. Gent. August y^e 6th, 1691. William, his Son, july y^e 27th, 1680. Thomas, his Son, Novemb. y^e 9th, 1691.

Edward Redish of Manchest. Gent. Decemb. y^e 17th, 1695. Also Edward Redish, his Son, Decemb. y^e 21st, 1693. John Redish, his Son, Aprill y^e 8, 1696.

Also the Body of Humphrey Nedham, of Salford, Gent. buried October y^e 15th, 1700.

At the head of the last, and near the Communion steps :

Ann, Wife of the Revd. John Salter, Novr. 18th, 1772, aged 44. John, his Son, Nov. 17th, 1759, aged 2 years. Ann, his Daughter, Aug. 26th, 1767, aged 3 y^{rs}. 11 mo. Margaret, his Daughter, Sep. 23, 1772, aged 6 ys. 11 mo. Also the Revd. John Salter, late schoolmaster of Chetham's Hospital, who died July 24th, 1789, aged 58 years.

A flat stone near the last one contains this :

Here Lyeth Interred the Body of Humphrey Owen, Clerk, M. A. Rector of St. Mary's Manchr. and 26 yrs. Chaplain of this Church, bur. Novr. 18, 1790, aged 66 years. Mary his Wife, buried August 17th, 1795, aged 66 years. Edward, Son of the Revd. H. Owen, and Mary, his Wife, buried April 1st, 1773, in the 7th year of his age. Also Martha, Wife of John Owen, Buried February 6, 1826, aged 59 years. Mary Ann, Daughter of John and Martha Owen, buried Jany. 19, 1800, aged 15 months. Also Charles Henry, their son, buried Feb. 7th, 1800, aged 3 years.

IN THE AREA BETWEEN THE COMMUNION SCREEN AND St. MARY'S CHANTRY.

Against the mouldings of the north-east pillar, is a mural monument of statuary marble, decorated with pilasters and a pediment cornice, flanked on each side by ornaments representing burning censers, and the apex supporting an urn : the apron is adorned with a cherub's head, and the tablet is inscribed as follows :

To the Memory of the Reverend ADAM BANKS, A. M. late Fellow of this Coll. Church, who died Feby. 16th 1750, in the 56th year of his age.

Under the influence of a sound and orthodox faith, exemplified by a consistent practice, he discharged y^e pastoral duty, to which he was called, with a becoming zeal, and a most exact regularity. Ever steady in his attachment to the

CHURCH of ENGLAND, he merited the title of one of her most dutifull Sons : and his unshaken adherence to the true interest of that society of which he was a member, bespoke an integrity not to be corrupted, and a courage not to be intimidated. To these publick virtues he joined the private ones of social life : equally beloved by his friends, and respected by his flock.

These excellent qualifications, entitle him to this mark of publick esteem, as a tribute justly due to the memory of a pious, worthy, honest Man.

Against the mouldings of the opposite pillar, on the south side of the area, is an oval tablet of marble, which is thus inscribed :—

In the choir of this church lieth interred the Reverend GEORGE OGDEN, B. D. born at Kirkfandall, in the County of York, Fellow of Jesus College, in Cambridge, Vicar of Harwood, near Leeds, 1667, Fellow of Christ's College in Manchester 1670, Vicar of Ribchester 1681, he died 1706, aged 70.

George Ogden, his Son, erected this Monument to his memory.

Arms: OGDEN. *Sable, on a fesse, between six acorns slipped, or, three oak leaves vert.*—Crest, *a boar passant sable, under an oak tree ppr.* Motto, AUDENTES FORTUNA JUVAT.

Attached to the column opposite the last monument, and behind the communion screen, is another one of statuary and veined marble, with a horizontal cornice supporting an urn, enriched on each side with wreaths of flowers : on the apron a cherub's head supports the tablet, which contains this inscription :—

Near this Place Lie interr'd y^e Children of James and Margaret Lightbounne. James, bur. Mh. 12th, 1734, æt. 3 mhs. Eliza, May 14th, 1738, 1 year. Elianor Novr. 7th, 1743, 7 yrs. 11 mhs. Anne, Octbr. 21st, 1745, 11 yrs. 11 mhs.

The Lord gave, and the Lord hath taken away ; Blessed be the Name of the Lord. Job. 1st, y^e 21st.

James Lightbounne died Sepr. 30th. 1747. Margt. Lightbounne died Mar. 9th. 1765.

ON FLAT STONES.

Behind the centre part of the altar screen, a large square flag covers the Mynshull vault, on the centre of which is sculptured the family arms and crest ; and in the stone around them, six metallic escocheons are inserted, containing inscriptions. On the one immediately above the arms is this :—

THOMAS MYNSHULL, Armiger, Aulæ de CHORLTON, Obijt 17mo, Sepbris. 1749, ætatis 49.

Arms, engraved on the plate : MYNSHULL. *Azure, an estoile issuant out of a crescent in base argent.*—Crest, *two lions' gambes gu. supporting a crescent argent.*

Below the carved arms this :—

THOMAS SAM. MYNSHULL ARMIG. DE CHORLTON, THOMÆ ET BARBARÆ Filius Natu Maximus, ob. 28 Feb. A. D. 1755, ætatis 22.

At the north-west corner of the stone :

Barbara, Wife of Roger Aytoun, Esq. of Inchdarney in Fifeshire, and Relict of Thos. Mynshull, Esq. of Chorlton Hall, died the 20th day of Feb. 1783, aged 79.

The plate below the last one contains this :—

JANE EASON, *Relict of Alex. Eason, M. D. died July 19th 1815, aged 64.*

At the dexter side of the carved arms this :—

HERE LIE the *remains* of Alexander Eason, M. D. *who died* the 27th day of May 1796, in the 61st year of his age ; lamented sincerely by all ; but especially by the poor : He was their physician and their FRIEND.

The one below the last is inscribed thus :—

HERE Lieth the Body of Elizabeth Rivington, Daughter of the Late Thos. Mynshull, Esq. OF CHORLTON HALL, DIED AP. 6th, 1767, Aged 35.

Arms : MYNSHULL. As before.

A stone on the south side of the Mynshull vault contains this :—

HERE LIETH THE BODY OF ELEANOR, THE LATE WIFE OF JAMES LIGHTBOWNE, DECEASED, AND SINCE LATE WIFE OF JOHN DAWSON, LIKEWISE DECEASED, May 6, 1640.

JAMES THE SON OF JAMES LIGHTBOWNE DECEASED MAY 24, 1642, M. L. died Feb. 12, 1706.

Here Resteth y^e Body of James Lightbowne who died Sep. 30th 1747, aged 61. Mary, Wife to James Lightbowne, bur. y^e 25 October 1727. James, his Son, buried March 11th 1734, aged 3 Months. Elizabeth, his Daughter, buried May 14th, 1738. Ellanr. his Daughter, buried November y^e 7th 1743.

On a stone opposite Bank's monument this :—

Exuviae Rev. Rogeri Bolton, A. M. Hujus Ecclesæ Socii Depositæ Pr. Id. Maii.

Anno { Salutis M.D.CCXXXV.
Ætatis LXXXII.

Mariæ Uxoris Depostæ Pr. Id. Apr.

Anno { Ætatis LXXXI.
Salutis M.D.CCXXVI.

Samuelis filij Rogeri Bolton, A. M. Depositæ vii^o cal. Apr.

Anno { Ætatis XXVII.
Salutis M.D.CCXVII.

Nec non Rev. Admi. Bankes, A. M. Hujus Ecclesiæ Socii prædic. R. Bolton
Sororis Filii depos. 11mo. Calend. Mar:

Anno { Ætat. 56.
Salut. 1751.

On a brass plate inserted at the foot of the stone.

ELLEN BANKS, deposit *Feb.* 9, anno. Dom. 1757, etat. 74. *Eliz.*
Banks, deposit 26 Nov. ann. Dom. 1770 ætat. 70.

A flat stone under Ogden's monument, commemorates Mr Ackers, of Lark Hill, in Salford, who was colonel of the Manchester volunteers, at the period when this country was threatened with an invasion from France; he likewise, with great credit to himself, filled the office of high sheriff for the county of Lancaster in the year 1800. Over his remains is this modest epitaph:—

Here lie interred the remains of James Ackers, Esq. who died 23d May 1824, aged 71 years. Ann, wife of James Ackers, who died 30th Jan. 1824, aged 67 years.

IN THE SOUTH AISLE OF THE CHOIR.

Over the chapter-house doors is a very magnificent monument for *CHARLES LAWSON*, A. M. who, for 58 years, presided over the Free Grammar School of this town. It was erected from a subscription, raised by a number of pupils, who had received their tuition under his fostering care. This memorial was designed and executed by Bacon in the year 1810, and is of statuary and dove marble; it consists of a basement and pyramid; at the foot of the latter is a group of figures. In the centre of this group Mr Lawson is represented as seated, and in the attitude of instructing two pupils; one of whom is kneeling on one knee in front of him, with an open book in his hands, whilst the other at his side is resting his right hand on the head of a bust of Homer, and holding a Theme in his left. Over the shoulders of this boy, Mr Lawson has carelessly thrown his right arm, while the left is in an elevated position, pointing his finger upwards to a celestial crown, and a calvary cross, which are enveloped within the coil of a serpent, and surrounded by rays of glory, thereby denoting that moral instructions should be accompanied by divine precepts. At one corner of the pyramid is a bee-hive, and at the other an owl, thereby denoting, that by industry we obtain knowledge. Below the tablet is a crosier and a sword in saltier, interlaced with a caduceus, and the scales of justice. On the tablet is inscribed the following elegant composition:

M. S.

CAROLI LAWSON, A. M. et Scholæ *MANCUNIENSIS* Archididascali, inter
eos, qui Græcæ Romanæq. linguæ elementa feliciter edocuerunt, locum nulli se-

cundum, jure optimo sibi vindicantes. Ille nimirum fuit ejus labor indefessus atq. ea disciplinæ ratio, ut neq. ingenii splendor ad altiora properantes, neq. tarditas, quæ literarum omnia respuit, prohibere possent quò minus singularem suam ἀρετήν in discipulos transfunderet. Ea quoq. fuit in fungendo munere religio, ut neq. gravissimi negotii curæ, nec recreationis illecebræ, indoli sanè facili et facetæ, perquam grata, à gymnasio suo dilecto eum abstrahere valuerint; sed per annos LVIII. morbo quamquam cruciatus et senectute fractus, alumnorum nihilo minus profectui usq. ad extremum spiritum invigilavit. Si nulla ingenii monumenta videas in Foro, Senatu, Ecclesia, cui parebant pueri, quem colebant juvenes quem diligebant amici, ejusdem memoriam hoc reverentiæ monumento prosequuntur Supersites Alumni. Obiit die Aprilis 19, A. D. MDCCCVII. ætat 79.

Against the division between the arch over the chapter-house doors, and Byrom's chantry, a mural monument of statuary and dove marble is placed for Thomas Ogden, of Manchester, gentleman: it is formed by a pyramid rising between two urns, adorned with sculptured drapery, over the cornice of a flat tablet. At the foot of the pyramid is an escocheon of an ancient shape, surrounded with rich sculpture, and on it is carved the initials T. O., which are so curiously interlaced and fretted, that they may be read either forwards or backwards: above these, and near to the top, are pendant festoons of oak leaves and acorns, alluding to the ancient orthography of the name OAKDEN. The tablet is supported by two trusses, between which is an oval shield enveloped with palm branches, and on it one would have expected to have found the family arms, but instead of which, the sculptor has chosen to exhibit his name upon it, in a very conspicuous manner. On the tablet is this inscription:—

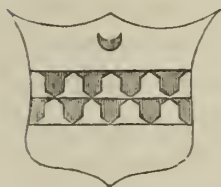
M. S.

THOMÆ OGDEN, Mancuniensis indole generosâ, moribus suavissimis. Sermonis comitate, lepore modestiâ, cæterisque humanioribus virtutibus adornati: eminente inter alias pietate; primum erga parentes, quos ætate confectus, è pluribus natis minimus, ad se recipit, observavit extulit: deinde erga filium unicum SAMVELEM OGDEN quem tractavit educavit que liberalissime: qui vicissim illi, non meritis parem, lubenti certe animo, gratiam referebat.

ob. Anno { Dom. 1766.
Ætat. 75.

Beneath the above-mentioned monument hangs a memorial for Warden Her-
rick, which, like the person it commemorates, has undergone many vicissitudes. Formerly it hung behind the stalls, within the north aisle of the chancel, thence

it migrated to the pillar, on the left of the entrance on going into the chapter-house, where it remained several years—but on the erection of the preposterous iron stove a few years ago, it was removed to the situation where we now find it, and here, we sincerely hope, it has finally found a resting-place. This memorial is a copperplate, within a frame of a singular design, constructed of oak, which is painted black, and is a curious specimen of the art of frame making, about the middle of the seventeenth century. On the copper the following inscription is engraved:—



SISTE VIATOR MORÆ PRETIUM EST
SUB EODEM CIPPO CUM VENERABILI Huntingdono
Primo HUIUS COLLEGII custode, IACET

Decimus quartus AB EO SUCCESSOR RICHARDUS HERRICK
GULIELMI HERRICK Equitis Aurati filius
Collegii omnium animarum, APUD OXONIENSIS,

Socius OLIM STUDIOSSIMUS,

ECCLESIAE DE North Repps, IN AGRO NORFOLCIENSI, DEINDE
PASTOR FIDISSIMUS ;

Huiusce DENIQUE Collegii per tringinta duos annos,

(MULTA ALIA, ULTRO OBLATO, BENEFICIA AVERSATUS

HAC SOLA DIGNITATE CONTENTUS,)

Custos, sive Guardianus VIGILANTISSIMUS :

Qui

Judicium solidum CUM Ingenio acutissimo,

Singularum zelum CUM prudentiâ eximinâ,

Gravitationem summam CUM egregiâ morum suavitate,

Generis nobilitatem, nominis celebritatem, ET QUÆCUNQUE

MINORES ANIMOS INFLARE SOLENT, CUM HUMILITATE MIRA

FÆLISSIME TEMPERAVIT ;

INFÆLICES SUI SECULI ERRORES NON EFFUGIT MODO, SET ET STRENUE

FUGAVIT ; paci INTER OMNES pios suos PARITER AC

Vicinos CONCILIANDÆ, PRO SUMMA Sapientiâ suâ, EO

SUCCESSU INSUDAVIT, VT INTER NON INFREQUENTES DISSENSUS,

NULLA VEL MINIMA ESSET, DISSENSIO ;

QUI POSTQUAM ÆTATE SUA INSERVIVIT DEI CONSILIO,
OBDORMIVIT

AUG : 6^{to} : AN^o-DNI 1667.

ÆTATIS SUÆ 67.

ABI VIATOR, ET ÆMULARE.

HAC GRATIA AB Executrice
Anna-Mariâ Coniuge CHARISSIMA
PRIUS IMPETRATA,
FLENS POSUIT Thomas Case
Συγγενος IN ACADEMIA,
EXÆ de Xti ALUMNUS,
ARTIUM MAG. Verbi Dei
APUD Trinobantes, MINISTER ;
QUEM IN CONIUNCTISSIMUM CON-
VICTUS, ET FAMILIARITATIS CON-
SORTIUM IN ACADEMIA ULTRO
ADMISIT : ET Cuius PER QUIN-
QUAGINTA, PROPE, ANNOS TANTO
AMORE FLAGRAVIT, VT eadem vellet,
et nollet ; CREDERES UNAM ANIMAM
IN DUOBUS ESSE DIVISAM.

I, DECUS. I, NOSTRUM.—SEQVEMVR.

Arms : on the dexter side, HERRICK, alone, viz. *argent, a fesse variee, or and gu.* a crescent for difference. On the sinister, HERRICK as before,—impaling the arms of his second wife, ANNA MARIA BRETON, viz. *quarterly, per fesse indented, argent and gu. in the first quarter a mullet sable.*—Crest, *a bull's head couped argent, horned and eared sable, gorged with a chaplet of roses ppr.*

At the west end of the aisle, against the plain surface of the pillar, behind the stalls, is a mural monument for Sarah, the wife of the Revd. Thomas Moss, A. M. formerly one of the fellows of the Collegiate Church. It consists of a tablet, adorned on each side with foliage of flowers and leaves ; below it is a winged hour-glass, enveloped within the coil of a serpent, and over them a label is interlaced on which is inscribed, “ UT HORA SIC VITA.” Above the tablet is a pyramid of black and gold marble, on the apex of which is placed a sculptured urn, and near the bottom is an antique escocheon, surrounded with sculpture displaying an ancient contour. On the tablet is this epitaph :—

Memoriæ sacrum SARÆ MOSS, JOHANNIS PARKER, de BRIGHT-

METT, in hoc comitatū armigeri obedientis filiæ, Reverendi *THOMÆ MOSS*, A. M. hujusce Ecclesiæ Collegiatæ Socii Dilectæ hue! vix per biennium conjugis.

Quæ xxi die Januarii { Ætatis suæ anno XXVII^{mo}.
Humanæ salutis M.DCCLII.

Filiam modo exanimem enixa, partû gravi languida, depressa, exhausta, suam mox animam efflavît, doloris ergô et amoris hoc posuit conjux.

THOMAS MOSS ob. Julij 17mo, 1760, æt. 48.

Arms: Moss. *Ermine, on a cross pattée sable, a bezant.* impaling, PARKER. *Gules, a chevron embattled sable, between three stags' heads cabossed or.*—Crest *a cross pattée sable.* The arms of Parker of Brightmett, are painted wrong, for by placing colour upon colour, has made them into false heraldry: they should have been, *argent, a chevron embattled sable, between three stags' heads cabossed gules.*

The Rev. Mr Moss survived his wife little more than eight years, and died at his seat in the township of Crumpsall, in the parish of Manchester, on Thursday morning July 17th 1760, esteemed and lamented by all who had the pleasure of his acquaintance; and nine days after his death the Rev. Charles Downes was elected to succeed him in the fellowship.

ON FLAT STONES.

A long, and very broad flat stone, at the foot of the chapter-house steps, contains the following inscriptions :

Thomas Illingworth of Huntsbank, buried March y^e 25th 1670. Ann, his wife, buried June y^e, 28th 1694, And daughter of Robert Neild.

Also { Eliz. Feb. 13, 1697. } Children of
 { Tho. Feb. 4, 1701. } Tho : Illingworth,
 { Esther, Apr. 21, 1706 } his Gran-son.

Mary, daughter of John Chadwick, of Healey Hall, and Mavesyn Ridware, *Esq.* and wife of Capt. Robert Illingworth, 1697.^x

Catherine, daughter of Col. Lewis Chadwick, of Mavesyn Ridware, and wife of Lt.-Col. John Chadwick, of Healey Hall, July 1697.^y Charles, son of John

* She was born at Healey Hall, and baptized at Rochdale, July 14th 1650, married to Robert Illingworth, of Huntsbank, Esq. about the year 1670, and dying at Manchester, was buried in the Collegiate Church, on the 22d of May 1697.—*Coll. Reg.* Her husband was captain of a troop in the Earl of Drogheda's regiment of dragoons, by whom she had a numerous issue. He died at Athlone, in Ireland, in the month of October 1699.—*Chadwick MSS.*

y In this lady centered the blood of the elder branch of the Cawardyns, and the Mavesyns,

Chadwick, of Healey Hall, *Esq.* Sept. 1751. Thomas, eldest son of the last named Thomas Illingworth, May 1794, aged 87, S. P. Mary, only daughter of Lt.-Colonel John Chadwick of Healey Hall, buried 6th Feb. 1822, aged 76 years.

Arms: ILLINGWORTH. *A chevron between three lozenges, impaling NEILD. A chevron between three fleurs de lis.*

At the head of the last, another stone of as ample dimensions, without any inscription, contains the mutilated arms of either ILLINGWORTH or NEILD, as before, impaling, *six lions rampant, three, two, and one.*—*Quere? Lightbourne.*

Adjoining the north side of the last one, is this epitaph:—

In spe beatæ resurrectionis, hic jacet Carolus Moreton, obiit sexto die Februarij, anno post natam salutem MDCCXXIX. ætatis suæ xxix.

Nec non Dorotheæ uxor quæ obiit xxviii. Aug. A. D. 1744, ætatis 41.

Carolus etiam filius natumaxs. qui obiit 10mo Junii A. D. 1747, æt. 22.

Et Thomas filius natuminis. qui obiit 22do Julii A. D. 1759, æt. 30.

Roger Moreton, buried May 2d 1770, aged 44. Elizabeth Hodson, relict of the above Charles Moreton, died Feb. ² 1795, aged 73 years.

Nearly adjoining the last, and close up to the pillar, at the side of the iron gate, leading into the choir, a large flat stone covers the sepulchre of the ancient and knightly family of the Barlows, of Barlow Hall, within the township of Chorlton cum Hardy, where the family had resided for upwards of 500 years. A brass plate, inserted in the centre of the stone, has contained the arms and several memorials of the Barlows, but these are all so obliterated, that scarcely anything re-

of Mavesyn-Ridware, in Staffordshire; she being the only daughter and heir of Lewis, son of John Chadwick, by Joyce his wife, eldest daughter and co-heiress of Thomas Cawardyn, whose ancestor, Sir John Cawardyn of Cheshire, married, about the reign of Henry the IVth, Elizabeth, eldest daughter and co-heiress of Sir Robert Mavesyn, who was lineally descended from MALVESYN, a Norman knight, who fought under the banner of William the Conqueror. She married three husbands, but did not change her maiden name until her last marriage. “At the early age of fifteen years, (as appears from the marriage settlement dated 1636,) she married her first husband, John Chadwick, Esq. who died in April 1669, leaving five sons and three daughters.”—*Chadwick MSS.* In June 1670, she was married to her second husband, Jonathan Chadwick, of Chadwicke, Esq. (the representative of the elder branch of the house of Chadwick,) who was a physician, residing in Salford, and was interred at the Collegiate Church November 21, 1674. After his death she married at the same church, August 30th 1678, George Halstead, Esq. “Doctor in Physicke,” whom she also survived, but had no issue by either of her last husbands. She died the widow of Halstead, and was buried at the Collegiate Church, as appears by the following entry from the registers: “Burials 1697, June 16th, Mrs Katherine Halstead of Manchester.”

² Buried 1795, Feb. 14th, Mrs Moreton.—*Coll. Reg.*

mains but the brass. At the foot of the stone only one solitary record for the family is cut, viz. Mary, wife of the late Thomas Barlow, Esq. died April 22, 1761, aged 7-.^a And above it is inscribed, "This burial ground is the property of Wm. Egerton, Esq. of Tatton Park, Cheshire."

Of the ancient family of Barlow, we have selected a few names from the Collegiate Registers for Interments.

- 1620, April 21, Sir Alexander Barlow, of Barlow, knight.
- 1622, April 1, William, sonne to Sir Alexander Barlow, of Barlow, knight.
- 1627, July 10, Mary, the widow of Sir Alexander Barlowe, knight, deceased.
- 1628, Dec. 26, Margaret, daughter to Sir Alexander Barlow, of Barlow, knight.
- 1642, Julie 6, Sir Alexander Barlow, of Barlow, knight.
- 1684, Sep. 1, Thomas Barlow, of Barlow, Esq.
- 1688, April 17, Winnifrith, daughter to Thomas Barlow, of Barlow, Esq.
- 1690, July 11, Winifred, wife to Tho. Barlow, late of Barlow, Esq.
- 1698, Dec. 16, Charles, son to Anthony Barlow, of Barlow, Esq.
- 1707, July 22, Magdalene, daughter to Anthony Barlow, of Barlow, Esq.
- 1715, Sep. 5, Magdaleen, wife to Mr Anthony Barlow, of Barlow.
- 1718, June 19, James, son to Mr Anthony Barlow, of Barlow.
- 1722, Sep. 1, Anthony, son to Anthony Barlow, of Barlow, Esq.
- 1734, April 1, Mary, daughter to the late Mr Thomas Barlow, of Barlow.
- 1753, Feb. 11, Mrs Winifred Barlow.
- 1755, Oct. 18, Mrs Mary Barlow.
- 1761, April 24, Mary, wife of the late Thos. Barlow, of Barlow, Esq.
- 1773, March 5, Thomas Barlow, Esq.

The last named gentleman, we believe, was the last of the family, who died seised of the ancient patrimony of Barlow, and whose character and connections are thus briefly recorded in a local journal of the day. "Died on the 3d inst. (March 1773) at Barlow, in the 54th year of his age, Thomas Barlow, of Barlow, Esq. descended from an ancient family, whose ancestors have been possessed of the lordship of Barlow upwards of seven hundred years. He was a gentleman whose good sense and improved understanding, accompanied with affability, hospitality, and politeness, gained him the respect and esteem of a numerous acquaintance." The Barlows of Barlow bore for arms, *Sa. an eagle displayed argent*

^a In the original entry of the burials, still preserved in the Collegiate Church, she is stated to have been 75 years of age, and to have died of "weakness."

membered or, standing on the limb of a tree, regulated and trunked, of the second.

Near the centre of the aisle, between the gates of the choir and those of the nave, a long flat stone covers the remains of Edward Fitzherbert, Esq. who was brother to the husband of the celebrated Mrs Mary Anne Fitzherbert, daughter of Walter Smyth, Esq. second son of Sir John Smyth of Eshe, Co. Durham, Bart. and widow of Edward Weld of Lulworth Castle, Esq. who probably died while he was on a visit to the Waltons, an ancient and respectable family of the Roman Catholic profession, who had long resided in Manchester, and was interred here, with the following inscription placed over his ashes :—

Here Lyeth the Body of Edwd. Son of Thos. Fitzherbert of Swinnerton, Esq. dyed Dec. 4th 1768, Aged 16 years.

John, son of Michael and Elizabeth Walton, of Manch. departed this life Sep. 4th, 1787, aged 43 years.

At the foot of the stone is inscribed, “Requiescant in pace. Amen.”

On a stone lying on the north side of the last :—

Guls. Dawson de Mancr. Gen. ob. 20mo Mar. A. S. 1763, æt. 67. Eliz. Ux. Gul. Dawson ob. 3^o Maij anno salutis 1737, ætatis suæ 41. Saræ filia prædic. obt. 7mo Maij 1725.

At the foot of Fitzherbert's stone is a memorial for Radley Aynscough, A. M. who was one of the Fellows of the Collegiate Church :

Reliquiæ Rev. Radleii Aynscough, A. M. Hujus Ecclesiæ Socii.

Depos^{itæ} } Jan. 12, } Anno { Ætatis XLVII^o.
 } { Salutis M.D.CCXXVIII.

Eliz^{thæ} Ux^{ris}. Radi. Aynscough, Depositæ Maii XXIII^o.

Anno { Ætatis XXXI^o.
 { Salutis M.D.CCXIX.

Mariæ } Fil { Martii v. } Anno { M.D.CCXXII.
Jacobi } { Sept. III. } { M.D.CCXXVII.

Saræ Ux^{ris}. Oct. xix. Anno M. D. CCXXVIII Anno Ætatis

Annæ } Fil { Jan. XI. } Anno { M.D.CCXV.
Rich^{di} } { Oct. v. } { M.D.CCXXIV.

Eliz. fil. Feb. 26, 1780, ætat. 64. Saræ fil. Feb. 8, 1790, ætat. 77.

Rev. Tho. Aynscough, A. M. Hujus Collegii per 32 annos Socii deposita Nov. 8th 1793, anno ætatis suæ 74.

On a flat stone at the south side of the last :

Robert Wilson, buried 25th March 1742, aged 32.

Hic jacet Revd. Dom. Edvardus Helme, qui obiit die Octobris, anno 1773, ætatis 49, Cujus animæ propitius sit Deus.^b

At the head of the last one, and on the south side of Fitzherbert's stone, is the following :

Stephen Radley, Esq. bur. Nov. y^c 19, 1722. Anne, his wife, bur. Feb. y^c 22, 1738.

On a stone at the head of the last one :

Here was buried Edw^d. Bent of Kersall, Gent. Feb^{ry}. 11th 1719. Ellinor, his wife, Feb. 3d, 1721. John, y^{ir} son, Sept. 8th, 1687. Mary, y^{ir} Dautr., June 4, 1734. Thos. Bent, of Bent, Gent. y^{ir} Son, Feb^{ry} 4th 1735. Elizth. his wife, Feb. 5, 1731. Susannah, Daut^r. of Edw^d. Bent of Kersall, Gent. bur^d. May 17, 1747. Agnes, Dau^r. of Edw^d. Bent of Kersall, Gent. bur. 21st of April 1762. Elizth. Dau^r. of Edw^d. Bent of Kersall, Gent. bur^d. Dec^r. 1st 1774.

Arms: BENT. *On a fesse between six roundels, three other roundels ; impaling, FARRANT. On a chief two crosses patonce.*—Crest, *a demi-lion holding between his paws a roundel.*

On a flat stone near the iron gates between the aisle and the nave :

Here lies interred, William Shrigley of Ardwick, buried 1656. Also William Shrigley of Ardwick, buried April the 1st 1663. Also William Shrigley of Ardwick, buried October ye 23d 1682. Here was interred ye 30th Jan. 1732, Dorothy, wife to William Shrigley of Manchester. Also William Shrigley of Manchester, interred March 5th, 1739. The Rd. Wm. Shrigley, M. A. Chapn. of this Ch. Oct. 28, 1756, aged 52. Also Mary, his wife, who died January 24, 1766, aged 53.

A stone at the foot of the last contains this epitaph :

Elizabeth, Wife to Joseph Haydock, of Coppull, Gent. buried Oct. 22, 1754, aged 59.

On the south side of Shrigley's stone, and next but one to the doorway leading into the chantry of Jesus, is another stone, the inscription on which is nearly obliterated. All that we could retrieve from it is this :—

Johannis Bradshaw, Armiger, obiit quarto die Martii, Anno Domini 1777, ætatis sui 69.

Like all mortality, this man, who was once a conspicuous character in the town of Manchester, now silently reposes beneath the stone, the epitaph on which we have just transcribed, and from the unsound material whereon it has been en-

^b " Burials 1773, October 18, Mr Edward Holme, a Roman priest."—*Coll. Reg.*

graved, is already nearly obliterated, and a few years more will wholly consign it to oblivion. A short Latin sentence, which has followed the inscription, is so illegible, that it cannot now be deciphered. For these reasons, we have taken the liberty here to record a few events of the life of this distinguished individual. Of his education and early years we know nothing but that he was the son of Mr James Bradshaw, and was baptized at the Collegiate Church on the 13th of August 1708, and that about the age of twenty-five years, he was put in commission of the peace for the division of Manchester. The duties of this office, for upwards of forty years, he discharged with the strictest integrity and impartial justice. In 1753, he was called to fill the office of High Sheriff for the county of Lancaster. And four years afterwards, viz. 1757, Manchester was remarkable for riot and insubordination, which twice manifested itself that year, amongst the labouring classes of Manchester and the neighbourhood, from the scarcity of provisions, and the high price of all the necessaries of life. To counteract these ebullitions of insubordination, occasioned by extreme distress and famine, Mr Bradshaw, in conjunction with James Bayley, of Withington, Esq. (his relation by marriage,) who was High Sheriff for that year, and whose monumental memorial we have given at page 297, took a very active part in early suppressing the rising feuds of the populace, which was finally accomplished by his humane measures, persevering conduct, judicious counsel, and conciliatory advice, which he liberally diffused in all the agitated parts of the town. But, notwithstanding, peace was not restored until four of the rioters were killed, and fifteen of them wounded: as this circumstance happened in the neighbourhood of Shudehill, it has been popularly denominated the "SHUDEHILL FIGHT."

Mr Bradshaw's private acts of humanity were not less eminent than the public discharge of his official duties, which are too numerous here to detail. But, however, amongst these we shall record one benevolent action which he was in the habit of repeatedly discharging. Whenever any of his Majesty's pensioners, either from sickness or infirmity, were unable to attend on him in the justice-room at the regular petty sessions, for the purpose of making affidavit before receiving their pensions, he has frequently ordered his carriage to be got ready, and from his residence, now called "Bradshaw Gates," in Shudehill, has descended to the cabins of the veterans, there to fill up the requisite credentials preparatory to receiving their quarterly allowance.

By Elizabeth, his wife, youngest daughter of the Right Rev. Samuel Peploe, Bishop of Chester, and Warden of the Collegiate Church, Mr Bradshaw had one son, James Bradshaw of Darcy Lever, Esq. and two daughters; Ann married

Mr Charles White, surgeon, of Manchester, who will long be remembered in the annals of the town, as one of the first promoters and founders of that noble institution, the Manchester Infirmary. Elizabeth, his second daughter, married Radcliffe Sidebotham, Esq. son of the Rev. Samuel Sidebotham, rector of Middleton, who, from some circumstance unknown to us, was married in Scotland about the middle of October 1760, and was remarried at the Collegiate Church on the 1st of November following.

Mrs Bradshaw survived her husband upwards of six years, and died at her son's house at Darcy Lever, on Monday, 21st of July 1783, and was buried at the Collegiate Church on the 24th; but no memento marks the place of her sepulchre.

CHAPTER XI.

CHANTRIES ROUND THE CHANCEL.

THE CHANTRY OF JESUS.

THE Chantry of Jesus is situated on the south side of the choir, and by two pointed arches opens into the south aisle, from which it is separated by an oak screen of a superb design, and most exquisite workmanship. Between the dado and the open part of the screen, a small horizontal panel occupies the spaces between the buttresses, and continues along the whole length of it. In this panel has been a Latin inscription, commemorating, no doubt, the name of the founder, and the time the chantry was founded; but all that is remaining of it at present, is a capital **H** at the commencement, and a little distance from it **MD**; but the remainder of the date, as well the whole of the inscription, has disappeared, except here and there occur the marks where the letters have been planted on a vermillion ground.

This chantry, we suppose to be that which is mentioned in the ecclesiastical survey of the foundation of Ralph Hulme, the certified value of which was returned at L.5, 3s. 6d. clear of all reprisals, and that John Bexwyke was the officiating chantry priest. This supposition is still further strengthened by the fact, that the small cemetery appendant to the south side of it is yet remaining in the possession of his descendants. It is uncertain at what time the chantry was founded; but it must have been some time previous to the year 1506, for in that year, says

Hollingworth, Sir James Stanley, warden or keeper of the college, Sir John Bamford, William Bradford, John Fording, Richard Massey, Ralph Mody, Henry Siddall, and John Bexwick, priests, fellows, parsons or rectors, and proprietors of the church, granted certain privileges to the chantry of Jesus, and to the chaplains of the guild, (whereof Sir Oliver Thornley was the first or chief,) that they should not only officiate there, but should also receive all gifts, oblations, obventions, &c. given for the service of Jesus Christ, in honour of his holy name.^c

On the dissolution of the chantries in the reign of Edward VI. a pension of L. 4, 1s. 9d. per annum, was allowed to Robert Prestwicke, priest of "Byssykes" chantry. On the accession of Elizabeth, this chantry became the property of Isabel Beck, then a widow, who in the 4th year of her reign (1562) gave it to her daughter Isabel, wife of Francis Pendleton, whose descendant, about the middle of the seventeenth century, either sold, or gave it to the town of Manchester, to be converted into an English library. But previous to this, it had become very ruinous; the roof had fallen in, and the lead was either stolen away or sold: it was subsequently repaired at the joint expence (it is said) of a number of individuals, whose relatives had been interred within its walls. At a subsequent period it became the property of the Byroms of Kersall, and has descended to the present owner, Miss Eleanora Byrom, who in 1829 very obligingly granted to the churchwardens of Manchester, her permission for it to be used as a registry for transacting the parochial business: for this purpose, by erecting a cross partition, and an inner covering over the top, have converted about one-half of it into a comfortable room, in which are deposited in iron preserves the parochial registers; and here, in place of the chapter-house, as formerly was the custom, all the business of the registry department of the parish is now transacted. When the chantry was granted for the use of the parish, the churchwardens renewed the three windows (remnants of Warden Huntingdon's work,) cased with new stone the lower part of the external wall, and a new door-way under the window adjoining the west end was added, for more convenient access to the registry, the pattern of which was taken from the one in the corner of Brown's chantry. The unmeaning obelisks were at the same time removed from the tops of the buttresses, and proper pinnacles and finials were placed upon them, as likewise upon the tops of all the remaining buttresses, along that side of the church. In the following year, 1830, they repaired the fine old screen between the chantry and the south aisle of the choir, which from age and accidents had become greatly mutilated; to restore the defects, they engaged Mr George

^c Hollingworth's MSS.

Ascough Vitty, of No. 1, Russel Street, Downing Street, Chorlton Row, an eminent sculptor in wood, who has restored all its ornaments and enrichments, in a style so closely imitating the original carving, that one can scarcely distinguish the old from the new work, except from the freshness of the materials. The restoration of this screen certainly reflects great credit on the talents of this gentleman, both as a workman and an artist.

The benevolent Chetham, who founded the Blue Coat Hospital, in his pious zeal to enlighten his fellow countrymen, by his will dated the 16th of December 1651, bequeathed L. 200, to be laid out by his "executors in Godly English Books, such as Calvin's, Preston's, and Perkins' works, comments or annotations upon the Bible, or some parts thereof," or such other instructive books as the Reverends Richard Johnson, John Tildesley, and Richard Hollingworth, or any of them, should think most proper, for the edification of the common people; and to place them in the churches of Manchester, and Bolton-le-moors, and in the chapels of Turton, Walmsley, and Gorton, in the county of Lancaster, within one year after his decease. To preserve them from being purloined, his executors were strictly enjoined to see them securely chained to desks, or fixed to the pillars, or any other convenient places, within the said churches and chapels. The chantry of Jesus was selected by his executors, for the depository of his pious bequest to Manchester, where against the east wall, the reading-desks, and book-cases, with the books, (secured by their chains,) long remained for the instruction of his fellow townsmen: but for some time past, having been neglected, they had fallen into decay, so that latterly nothing remained but the desks, a few tattered books, and remnants of loose chains. When the chantry was converted into a registry, the fragments were removed into Chetham's Hospital.

MONUMENTAL INSCRIPTIONS IN THE CHANTRY OF JESUS.

Against the blank window at the west end of the chantry, is a neat mural monument of statuary and dove marble, embellished with an urn, which is partially enveloped with drapery, and placed above the tablet, on which is inscribed:—

IN MEMORY OF HENRY ATHERTON, ESQUIRE, OF LINCOLN'S INN, BARRISTER AT LAW, WHO DIED AUGUST 17th 1816, AGED 76.

At the foot of the tablet:

BLESSED ARE THE DEAD WHICH DIE IN THE LORD, EVEN SO SAITH THE SPIRIT, FOR THEY REST FROM THEIR LABOURS.

FOR IF WE BELIEVE THAT JESUS DIED AND ROSE AGAIN, SO EVEN, THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.

Arms: *ATHERTON. Gules, three hawks argent, beaked, belled, and jessed or; a mullet for difference: over all an escocheon of pretence, BYROM. Argent, a chevron between three hedgehogs sable; a canton gules.—Crest, a swan.*

Nearly adjoining the south side of the above monument is a brass plate affixed to a flag stone, which is inserted in the wall, for Nathaniel Gaskell, and his two wives: but when Mr Aston wrote his “Manchester Guide,” it was within a timber frame. The embellishments on this plate are curious, and as a work of art possess much merit. In each of the upper angles is an angel holding a book with the seven seals, and in the lower angles are two others, in the act of sounding a trumpet, which is pointing diagonally in the direction of the opposite corner. These two are poised on the toes of one foot, in the attitude of rising from the top of a pedestal, upon the front of which are the emblems of mortality; on the sinister one are the cross bones, skull, and wings, and on a scroll “memento mori:” on the other there is a winged hour-glass. The inscription is flanked on each side by a rich, reticulated bordure of line-engraving, most boldly and beautifully flourished, which with the inscription is nearly illegible, by the corrosion of the plate. The epitaph is accompanied with some homely verses, arranged in a double column, commemorative of the virtues and humility of Elizabeth, his first wife, which we had some difficulty in transcribing. They are as follows:—

HERE RESTETH THE BODY OF NATHANAEL GASKELL, OF MANCHESTER, GENTLEMAN, WHO DIED NOV. THE XX. 1716, AGED LXIII.

HERE RESTETH THE BODY OF *Elizabeth*, WIFE TO *Nathanael Gaskel*, OF *Manchester*, Gentleman, WHO WAS BURIED THE xiiith DAY OF DECEMBER 1689, BEING XXIX. YEARES OF AGE.

*The GRACES, both moral and DIVINE,
In the Departed friend did Clearly shine.
In Patience, Meekness, and Humility,
Shee did Excel, though in Prosperity,
Shee feared God and both kept his day,
And other dayes did much in private Pray.
With fervent Spirit Shee did serve the Lord.
Diligent in Business, yea in a word,*

*Her Life was Exemplary from a Child,
Her Carriage unto dth was Sweet and Mild.
Shee Liv'd desired and Shee dy'd Lamented,
God's will is done let none be discontented.
One Loss is great the greater is her gaine,
Shee's now in bliss where blessed Souls remain,
With SAINTS and Holy ANGELS to adore,
The Lord our GOD both now and evermore.*

Also Sarah, wife of Nathaniel Gaskell, buried ye 4th of May 1709.

Arms: *GASKELL, or GASCOINGE. On a pale a conger's head coupé; impaling MORETON, or else WILLIAMSON. A chevron between three trefoils slipped.—Crest, Out of a mural coronet, a stag's head.*

Of Mr Gaskell, in his public or private capacity, we have no information what-

ever. But after the death of his first wife, he married at the Collegiate Church on the 27th of June 1693, Sarah Wilson, by whom he had several daughters his co-heiresses, and the descendants of two of them are now dignified with the peerage. On the 13th of May 1718, his daughter Sarah, married at the Collegiate Church Hugh Semple, "gentleman," who in February 1726, succeeded his brother John, as 11th Baron Semple;^d and whose lineal descendant from this marriage now enjoys the barony. Rebecca, another of his daughters, married Richard Clive, of Styche, in Shropshire, Esq. representative for Montgomery, and whose son Robert Clive was, on the 15th of March 1762, created Baron Clive, of Plassey, in Ireland, and his son Edward, on the 12th of May 1804, was raised to the earldom of Powis.

In the south west corner is a mural monument for William Clowes, of Hunts Bank, Esq. a fourth brother of the house of Clowes, who afterwards settled at Broughton. It is of Sienna and Statuary marble, with an open pediment, within

^d Robert, 7th. Lord Semple, married Anne Douglas, daughter of James first Lord Mordington, brother of William, first Marquis of Douglas, by whom he had two sons, and two daughters. The sons both died S. P. and Anne, the eldest daughter, was Baroness Semple, and married Francis Abercromby, of Fettermear, by whom she had five sons, and one daughter.

On the 16th of May 1688, Anne Baroness Semple, obtained a charter of confirmation, containing an entail of all the lands and barony of Semple to herself and her husband during their lives, and in fee to Francis, her eldest son, and the heirs-male of his body; in failure of which, to Robert, the second son, then to John, her third son, then to Alexander, her fourth son; and their heirs-male; which failing, to the heirs-female of the said brothers respectively. But all the brothers dying without issue, the title devolved on HUGH SEMPLE, her fifth son, who was born after making this entail. He entered the army when a young man, and served with great reputation in Queen Anne's wars, both in Flanders and Spain. In the year 1718, (the year he married Miss Gaskell,) he was major to the 26th regiment, and was appointed colonel to the 42d, *anno* 1740, with which he went abroad in the year 1743 to Flanders, where he and his regiment acquired great glory, having always distinguished themselves in every battle they were engaged in against the French. He commanded in the town of Aeth, when it was besieged by the French, made a gallant defence, and returned to Britain that same year, when he was appointed colonel of the 25th regiment, the command whereof he enjoyed till his death.

At the battle of Culloden, in 1746, he had the command of the left wing of the King's army, where he acted as a brigadier general. He remarkably signalized himself for his conduct and bravery, and had no small share of the glory acquired by the King's troops against the Highlanders, in that memorable engagement. After this battle the Lord Semple commanded in Aberdeen, and there lost his life (it is said) by the tendon of his arm being pricked, when he was let blood; but more probably an artery was divided in the operation.—*Douglas's Peerage of Scotland*, page 620.

which is placed a sculptured urn ; and each side of the tablet is graced with pendant foliage of leaves and flowers. On it is inscribed :—

Underneath, in hopes of a glorious resurrection, lie the remains of *WM. CLOWES*, Esqr. (late of Hunts Bank.) He departed this life *the 15th day of Feby. 1772*, in the sixty-eighth year of his *AGE*.

Arms : CLOWES. Az. a chevron engrailed between three unicorns' heads erased argent, crined and armed or ; over all an escocheon of pretence, NEILD. Sable, a chevron between three fleurs-de-lis argent.

Against one of the pillars between the south windows, is a mural monument, which for elegance is not exceeded by any one within the church ; but the situation in which it is placed greatly deteriorates its beauty : the strong gleams of light which shoot through the two windows behind it, throws all its ornaments into shade and darkness. It is erected for the family of Moss, and it is to be lamented that none of their descendants have caused it to be removed to the west wall, where its merits would be seen, and its elegance appreciated, as well as a splendid ornament to the chantry.

This monument, by William Bradshaw, a native artist, is constructed with marbles of various colours, and consists of a tablet, which is flanked by folds of rich drapery, enveloping a Grecian scroll, and supported by four trusses, one pair on each side, between which are two cherubs heads conjoined. Above the cornice rises an antique urn, which, with the cornice, are richly sculptured ; higher up are the armorial bearings surrounded with foliage, and large folds of drapery ; still higher, is a winged hour-glass, a serpent, and a label, inscribed with, *UT HORA SIC VITA* ; the pattern of which has been taken from the monument of his brother, in the south aisle, already described at page 304. All the last mentioned ornaments, are placed on a pyramid of black marble. On the tablet are these memorials :

Near this place lies the body of *JOHN MOSS*, Esqr. who died April the 11th 1761, aged 50 years. *MARY* his wife, died July the 21st 1759, aged 46 years. *ELIZTH.* their Daughter, died March 8th, 1739, aged 3 years. *ANN* their Daughter, died June 6th 1740, aged 8 months. *JANE* their Daughter, died Feby. 18th 1743, aged 7 months. *MARY* their Daughter, died Novr. 17th 1756, aged 19 years.

JAMES MOSS, Esqr. died Decr. the 14th 1769, aged 35 years.

Arms : Moss. Ermine, on a cross pattée sable, a bezant ; quartering Cross. Quarterly gules and or, on the first and fourth, a cross potent argent ; over all an escocheon of pretence.—Or, on a chevron between three lions' heads erased gules,

as many trefoils slipped of the first.—Crest, from a ducal coronet or, a cross pattee as in the arms.

On flat stones in the open part of the floor :

Adjoining the screen, and close up to the west wall, this :—

Here lyeth the bodies of John Byrom, of Manchester, gent. buried March 19, 1735. Hannah his wife, buried October 20th, 1780. Catherine daughter to John Byrom, buried Feby. 19th 1688. Hannah his daughter, buried April 4th 1692. Christopher his son, buried May 18th 1695. Nathaniel his son, buried 5th March 1696. Nathaniel his son, buried Decr. 10th 1703. William his son, buried June 25th 1714. John his son, buried Janry. 26th 1726.

Dorothy Byrom died Sept. 19th 1797, aged 67 years. Elizth. Byrom died Decr. 2d. 1801, aged 79 years. The daughters of John and Elizth. Byrom of Kersall.

On the south side of the last :

Joseph Byrom, of Manchester, mercer, buried December the 27th 1733, aged 73. Elizabeth his wife, buried Novembr. y^e 3d, 1730, Aged 65. Miles, son to Joseph Byrom, Mercer, buried 5 March 1692. Adam his son, buried December y^e 4, 1696. William his son, buried November y^e 8, 1698. Also Miles his son, buried June 13th 1708. Joseph his son, buried January y^e 18, 1708, aged 19 years. Samuel his son, buried the 13th day of March 1709. John his son, buried April y^e 30th 1711. Thomas Byrom his son, aged 23, buried 23d January 1716. Josiah Byrom his son, aged 32, buried 29th September 1740. Ann Byrom his daughter, aged 54, buried 24th July 1752. Edward Byrom his son, aged 58, buried 23d December 1760.

Under the adjoining stone rest what once was mortal of Joseph Yates, of Manchester. Esq. who was grandfather of Sir Joseph Yates, knight, some time one of the judges of the Court of King's Bench, but on the resignation of Sir Edward Clive, on the 3d of May 1770, transferred to the Common Pleas : at the same time the celebrated Blackstone took the oaths and his seat on the bench for the first time, as junior judge in the court of King's Bench. Sir Joseph survived this event little more than a month, and died June 7th 1770, aged 48 years : his death is recorded in the Gentleman's Magazine without any further ostentation than that he was "one of the honestest judges that ever filled the bench."

On the stone is inscribed :—

Depositum Josephi Yates, de Manch. in Com. Lancastriensi Armigeri ; Sepulti 18 April 1705.

In spem beatæ resurrectionis Margaretæ^c uxor ejus, nat. 6to Junii MDCLXVI. Obijt Sep^{mo}. 3^{to} MDCCXXVII.

Also four of his children.^f Richard, his son, buried 8th August 1720, ætatis suæ 26. Margaret, his daughter, buried October y^c 7th 1735, in the 35th year of her age. Also Edward Yates, his son, Esq. who died July 19, 1755, aged 66.

On a flat stone in the floor, in front of Gaskell's brass plate.

Elizabeth, wife of Daniel Bayley, of Manchester, and daughter of Nathaniel Gaskell, gentleman, who departed this life the 26th of February 1734, in the 35th year of her age. Also Elizabeth his daughter, who departed this life the 12th of April 1735, in the 2d year of her age.

On another, below Clowes's monument.

Miles Neild of Manchester, interred February 15th 1737, aged 68. Sarah his wife, buried March y^c 14, 1738. Katherine, daughter to Miles Neild, of Manchester, chapman, buried May 6, 1700. Dorothy his daughter, buried April 15, 1701. Ann his daughter, buried April 27, 1711. Richard his son, buried October 8, 1733.

At the foot of the stone.

Sarah, daughter to William Clowes, buried 21st April 1741. Elizabeth his daughter, buried 20th April 1744.

At the foot of Bayley's stone, is another, which commemorates the parents of the present owner of the chantry.

Eleanora, wife of Edward Byrom, obt. 18th May 1758 æt. 31. Elizabeth, daughter of Edward and Eleanora Byrom, obt. 23d April 1754, æt. 26 days. Felecia, daughter of Edward and Eleanora Byrom, obt. 6th May 1757, æt. 9 months. Edward Byrom, founder of St. John's Church, son of John and Elizabeth Byrom, of Kersall, born 13th June 1724, died 21st April 1773. Henry Atherton, born July 30th, 1740, died August 17th, 1816. Ann Atherton, wife

^c "Married December 21, 1682, Joseph Yates, parish of Blackbourne, Esq. and Margaret Booth, hujus, per licence."—*Coll. Reg.* She was the daughter of Mr Edward Booth, of Manchester, and was baptized at the Collegiate Church on the 21st of June 1666. By Mr Yates she had a numerous issue; eight sons and four daughters were baptized at the Collegiate Church. Joseph, his third son, was the father of Judge Yates, and died at Preston, November 28th 1773, in the 84th year of his age.

^f The names of these four children appear never to have been inscribed on the stone. They were, Margaret, buried December 14th 1686; Thomas, June 21st, 1692; John, November 8th, 1695; Oswald, November 22d, 1704; daughter and sons of Joseph Yates, of Manchester, Esq. —*Coll. Reg.* They all died in their infancy: none of them reached the age of nine months.

of Henry Atherton, and daughter of Edward and Eleanora Byrom, born 14th July 1751, died 9th January 1820.

A broken stone, lying against the screen, near the entrance from the south aisle, contains this epitaph :—

Here lyeth the body of John Byrom, of Manchester, Gent. buried January y^c 16th, 1689. Mary, wife to John Byrom, of Manchester. Gent. buried June the 21st, 1683. Alsoe Margaret his wife, buried July the 6th, 1688.

Near the last one, is a stone bearing a mutilated inscription, and what is deficient we have supplied from the registers, and the *hiatus* are printed within brackets. After leaving a space for the name of the husband, which has never been inscribed, it thus commences :—

Margaret his wife, ^s buried June ye 11th 1673. Also Richard Neild their son, grandfather to Richard Clarke, buried May ye 15th 1696, aged 68. Also Dorothy his wife, buried February the 26th, 17[0]5. Also Thomas, son of Richard Neild, buried January 4th, 17[0]5. Robert, son to Richard Neild, buried April ye 18th, 1701.

Depositum [Katherinæ] charissimæ conjugis Francis Nicholi.

Natæ	28	}	die junij	1665.
Sepultæ	30			1702

In spem beatæ resurrectionis.

John Clark, chapman, died Xbr. 30, 170[0,] aged 41.

Richard, son to John Clarke, of Manchester, chapman, and buried May ye 16th 1695. Ann, the relict of Thomas Neild, deceased the 10th day of March 1750.

On flat stones, under the temporary floor of the registry.

Against the screen, near the centre pillar, is this :—

Here resteth the bodies of EDWARD BYROM of KERSALL, buried December 18, 1668, aged 67 years. Ellen his daughter, buried July 12th, 1670, ætat. suæ 16 years. John Byrom, of Manchester, Gent. buried January 16th 1689. Mary his wife, buried June 21st 1683. Margaret his wife, buried July 6th 1688. Dorothy Byrom, died September 26th 1762, aged 80

^s The name of her husband was Roger Neild, and her maiden name was Margaret Watson ; they were married at the Collegiate Church, February the 5th 1620-1, and their son Richard, who is stated to have died in 1696, at the age of 68 years, was baptized there on the 2d of June 1628.—*Coll. Reg.*

years. John Byrom, died September 26th 1763, aged 72 years. Elizabeth Byrom, died February 24th 1769, aged 85 years. Elizabeth Byrom, widow of John Byrom, died December 21st 1778, aged 78 years. Dorothy Byrom, died September 24th 1783, aged 86 years.

A stone, near the centre of the chantry, which is partially covered by the floor of the registry, contains this inscription :—

HERE resteth the body of Thomas Battersby, who died on the 18th January 1788, aged 79 years. Also of Elizabeth his wife, who died on the 13th July 1768, aged 59 years. Also of George, son of Thomas and Elizabeth Battersby, who died August 8th, 1737, aged 4 years. Also of Thomas their son, who died June 7th, 1748, aged 7 years. Also of Sarah Borron, daughter of James and Mary Borron, and grand-daughter of the above-named Thomas and Elizabeth Battersby, who died on the 15th November 1811, aged 50 years. Also of Thomas Borron, of Withington House, in this county, son of the late James and Mary Borron, of Manchester, and grandson of the above-named Thomas and Elizabeth Battersby, who died on the 26th May 1825, aged 52 years. Also James Borron, who died on the 29th August 1826, aged 48 years, son of the late James and Mary Borron.

At the foot of the above stone, is another, bearing this epitaph.

HERE resteth the body of John Alexander, of Manchester, Gent. who died September 17th 1688. Sarah his wife, February 23d 1724. Radcliffe Alexander, Gent. son of John Alexander, February 18th 1701. Dorothy, daughter of Radcliffe Alexander, June 21st 1705. Dorothy, relict of Radcliffe Alexander, June 18th 1724. Sarah their daughter, and late wife of the Reverend Robert Oldfield, died September 29th 1759. Also the body of the Reverend Robert Oldfield, who departed this life the 16th of November 1770, aged 74 years.

On an adjoining stone, to the south,

HERE resteth the body of Edward Radcliffe, buried January 10, 1755. Sarah his wife, buried May 14th 1780. John his son, buried April 20, 1737. Mary his daughter, buried August 19, 1740. Jane, daughter of Thomas and Elizabeth Boardman, buried November 26th 1793.

Adjoining the east wall, and about the centre of the chantry, lies a flat stone for the benevolent Partington, with this modest inscription :—

Here resteth the body of John Partington, a benefactor to the poore of Manchester for ever, who was buried the 21st day of September 1677. And Mary his wife, who died February 22, 1731.

A short distance from the south side of the last one, and lying up to the east

wall, is a stone, on which is inscribed an elegant Latin composition for John Leech, Doctor of Medicine.

Hic depositæ sunt reliquiæ Johannis Leech, M. Dris. viri ingenij dotibus copiose ditati, quas studijs, sub optimis in Academia Leydensi magistris, limavit et perfecit. Præter alias plures, quibus eminebat virtutes in propria sua facultate, adeò valebat, ut mors (indignè ferens prædam sibi arte sua curaue toties ereptam fuisse) cum summa vi adorata est, et prostravit, 15to die Januarij, 1733-4.

Margaretæ Jana filia ejus posthumæ sepulta fuit, die 15mo Maij 1734.

Near the wall of Hulme's Chapel, is this :—

Robertus Ash, A. M. et hujus Ecclesiæ Capellanus animam Deo reddidit Martii 26, A. D. 1709.

Elizabeth his wife, buried December y^e 20th 1711. Elizabeth his daughter, buried March y^e 25th 1706. Thomas his son, buried February the 2d 1709. James his son, buried October y^e 29th 1720.

MONUMENTAL MEMORIALS IN HULME'S CHAPEL.

This chapel, (which is entered from Jesus's chantry by a low door-way, with a flat pointed arch, under the east window,) has been exclusively set apart as a sepulchre for the family of Hulme; but for several years previous to 1810, it had been used as a charnel-house, but since that period it has been discontinued for that purpose, and is now kept clean and neat, under the directions of Mr Markland.



The chief memorial within it is for William Hulme, of Hulme Hall, in Reddish and Kearsley, Esq. both in Lancashire, who, by his will, dated October 14th, 1691, devised certain estates in *Heaton Norris, Denton, Ashton-under-line, Reddish, Harewood, and Manchester*, all within the said county, for the maintenance of four poor Bachelors of Arts, who had taken that degree in Brazen Nose College, Oxford, and had resolved to continue there for the space of four years next ensuing, after having taken such degree. The nomination and approval of such poor Bachelors of Arts is vested in the warden of the Collegiate

Church of Manchester, and the rectors of Prestwich and Bury, for the time being, and their successors, *in perpetuam*.

Against the east wall is a flag stone, which formerly laid in the floor, and on it is sculptured the arms of HULME, viz. *Barry of eight ; on a canton a chaplet.*—Crest, *a lion's head erased ; on his head a cap of maintenance*. Below is inscribed, “ William Hulme, of Hulme, Esq. buried October y^e 29th 1691 ætat. suæ 61.” See a *fac-simile* of the mutilated fragments of this stone depicted in the margin.

On a flag stone, lying in the centre of the chapel :

Hic jacet corpus Gulielmi Hulme de Hulme Armigeri qui obiit vicesimo nono Octobris. anno Domini 1691 ætat. suæ 61.

Sub hoc lapide, cum Marito charissimo nec non peramibili filio, Elizabeth Hulme, de Hulme, in Reddish, Vidua, quinto die Julii, anno Domini 1700, deposita tandem requievit. Hic etiam jacet corpus filii Banister Hulme, sepulti undecimo die Septembris, A. D. 1673.

At the foot of the stone, the arms and crest of Hulme are again repeated.

THE CHANTRY OF ST JOHN THE BAPTIST.

The chantry of St John the Baptist is seated on the north side of the chancel, and its length is co-extensive with the north aisle, into which it opens by five pointed arches of the pure Tudor style ; and again separated from it by a perforated screen of native oak, the pattern of which is similar to many others in the church, but far inferior, both in design and workmanship, to the one in front of Jesus's chantry. A small sepulchral chapel juts from the north side of the large one, and opens into it by a bold sweeping arch, under which repose the ashes of Warden Stanley, the founder of both, and from this circumstance, they are generally denominated Stanley's Chapels. It has been said that this munificent benefactor of the church died in a state of excommunication, and, to evade the fulminations of the vatican, his corpse was interred on the outside of a consecrated building, and in consequence of this artifice, the small chapel was erected to inclose his remains. Those who have made the assertion, and those who believe it, are equally ignorant that all the parts and ground of a religious edifice partake of the same degree of holiness, communicated by the solemnity of consecration, and that, not only the walls of the church, but even those of the cemetery, are alike devoted to the service of God. It was, therefore, according to the existing rites of the church, impossible for an excommunicated person to repose within the purlieus of a place devoted to religion.

Now, if this chapel had been a subsequent erection for that particular purpose,

its site certainly would have comprehended either one, or else two, of the compartments, into which the north wall of the large chapel would originally have been equally divided ; but, however, this is not the fact ; it only comprehends about one and a half of the existing spaces ; therefore, it must not only have been contemplated in the original design, but also some parts of it must have been carried up with the large chapel. Like all structures of a similar description, it would be built up with the large one as high as the top of the window sills, by which means, the courses of stone beneath them, would be properly bound in with, and united to the adjoining work : in this condition, in all probability, it remained until the completion of the larger structure, that its progress might not be retarded, nor yet the window jaumbs and arches of the small chapel receive any injury from incidental accidents, which might arise in constructing the walls, and raising the ponderous timbers of the principal building : after this was accomplished, the remaining walls and roof of the small chapel would then be completed.

Again, it has been asserted that this chapel was erected, agreeable to the will of the founder, for the reception of his tomb. This, like the other assertion, has been adopted without either inquiring into the truth of it, or even examining the merits on which it is founded. The will is dated on the 20th of March 1514-15, just a year and two days before the testator's death. What state of health, or what disposition of mind, Bishop Stanley enjoyed at the time when the recording scribe registered his last instructions, is unknown ; but, however, we think that one paragraph of the donor's last testament is contradictory of the other ; and existing circumstances warrant us in this opinion. In one paragraph, Bishop Stanley bequeaths his body to be buried in a new chapel, at his cathedral church of Ely, or else in his "*new chapel now building at Manchester.*" In another paragraph, he says, " I will that another chapel be builded and made at Manchester, *on the north side of the church*, betwixt St James's Chapel and the east end of the same church, with a tomb therein for me, by advice of Master Alday, master warden of Manchester." The large chapel is evidently the one alluded to in the first paragraph, as being then in progress of "*building at Manchester,*" and which the inscription over the door purports to have been built in the year 1513 ; but we apprehend it only implies the year in which the foundations were laid, and that, at the date of the will, this building was yet in progress. But, however, be that as it may, this chapel occupies the whole space "*on the north side of the church,*" between St James's Chapel and the east end of the chancel ; hence, there was no more room in that situation, on which another structure

could be erected in 1515. Where, then, are we to select a site for his intended chapel?

If the passage in the second paragraph alludes to the small cemetery chapel, which is attached to the north side of the large one, we should naturally expect to have found the bishop's will so drawn up, as to express that "his intended structure should be built on the north side of his chapel now erected, or erecting, on the north side of the church." But this chapel, as it now exists, must have been contemplated in the original plan, as we have already shown, or else the whole façade of the north front, along the large chapel, was taken down and remodelled, when the small one was constructed; for it is unlikely, indeed, that the architect, in his original design, should make this particular compartment, which comprises the small chapel of its present dimensions, and then divide the residue of the north front into equal portions. If any scientific person would minutely inspect the interior and exterior of these chapels, he would readily perceive that both were constructed at one and the same time, under circumstances which we have already explained. The following quotation, from a "*Metrical History of the House of Stanley*," sanctions our opinion, that the small chapel was commenced with, but completed after the large one was finished:

" He did end his life in merry Mauchester,
And right honorably lieth he buried there
In his chapel, which he begun of freestone,
Sir John Stanley built it oute when he was gone."

At the time of the ecclesiastical survey, this chantry was in the possession of Thomas Johnson, chantry priest, and the revenues with which Warden Stanley endowed it, were returned at L. 4 per annum; but, unlike every other endowment of the same kind within the church, the lands he bestowed on it were clear from any reprisals; and when it was dissolved under the regency of Edward VI. an annual stipend of L. 5 was settled on William Woodalle, under the denomination of the priest "of the Holy Trinity Chantry."

Near the west end of the screen, a door-way gives admittance from the north aisle of the choir into a vestibule, which is separated from the chantry by another cross screen, through which, by a door in the centre, we enter the chantry, and another small door-way in the north west angle, leads into the churchyard. The chantry, by permission of the Earl of Derby, has been used as a baptistery since the year 1815; and for that purpose, on a raised platform of timber at the east end, stands a neat font of veined marble. The roof is open to the boards which

support the lead, and from the centre beam was once suspended a candelabrum with twelve branches, and on the underside of the ball was inscribed, "BOUGHT AT THE CHARGE OF THE PARISH, 1721." This candelabrum now graces the chapel of the Manchester workhouse, and when that part of the church which belongs to the parish was lighted with gas, in the autumn of 1828, its place was supplied by three pendant gas tubes, each supporting the body of a chandelier, embellished with Gothic ornaments, and from the centre one issue eight argand burners, and four from each of the others.

In the head-piece over the screen door which fronts the north aisle of the choir, there are three brass plates inserted in the oak, containing mutilated Latin inscriptions, which have become much worse within our recollection; and the parts which are now obliterated, we have supplied from some church notes preserved among the Harlêian MSS. 2129, which were collected at Manchester by the third Randle Holme, about the year 1632, and printed without the abbreviations, in Mr Ormrod's History of Cheshire, Vol. III. p. 326. The purport of it in English is to this effect. After "vanity of vanity, all is vanity," is twice repeated, on scrolls above the inscription, it commences with piously beseeching the reader to assist James Stanley, bishop of Ely, John Stanley, Knight, and Margaret, his wife, and their parents, in his prayers with our Lord Jesus Christ; it then goes on to inform the reader, that they built this chapel in his name, and in honour of St John the Baptist, in the year 1513.

The Latin inscription is as follows; and what has been supplied is printed within brackets.

[Vanitas Vanitate'] et O'ia vanitas. Vanitas Vanitate'
et O'[ia vanitas.]

Obsecramus u[t adjuvatis no]s Jacobu' Stanley Eliens' Epis'i
Koha'ne' S[tanley milit]e' & Margareta' uxore' ei' ac pare'tes eor'
in oracionib's v'ris apud dom' K[esu' Christu' qui han]t Capellam in
ei' nomine Et in honore' sancti Kohan[ni Baptista fabric] aberu't An'
incarnacionis illius m^occcc xiii.

Above the inscription is a tablet of oak, in form of a parallelogram, on which are placed the armorial bearings of the illegitimate branch of the Stanleys, carved upon an escocheon, which reclines diagonally on the tablet, embellished with an antique lambrquin, and a helmet, placed over the angle of the shield.

Arms: STANLEY. *Three eagles' legs erased a-la-quoise; in chief as many bucks' heads cabossed; impaling HONFORD; quarterly 1st and 4th. ASHTON. A chev-*

ron inter three masles; 2d and 3d. HONFORD. *An estoile*.—Crest. On a wreath, a mound. The remainder of the cognizance has disappeared.

How the arms of Honford came to be placed in the 2d and 3d quarters, instead of the 1st and 4th, is somewhat perplexing. We can only account for it, by supposing that an ancestor of the house of Honford had at some period married the heiress of Ashton, of Ashton-upon-Mersey, whose arms they are, and gave preference to that family, by placing them in the first quarter of their escutcheon.

That an ancestor of the Honfords had married the heiress of Ashton, is nearly identified by the inquisitiones post mortem, and other evidences appertaining to that family. *Inq. p. m.* 17 Ric. II. (1393,) John, son of Henry de Honford, held in demesne, as of fee, the manors of Honford and Bosden, with their apurtenances from Piers de Leigh, in right of Margaret, his wife, in socage, and the render of Xs. per an.; and in 2 Hen. IV. (1401) John Honford, chevalier, held by the same tenures the manor of Honford, from Margaret, widow of Piers Leigh, as of her manor of Chedle, as the 16th part of a knight's fee: but the manor of Ashton is not mentioned in either of the inquisitions. But by *Inq. p. m.* 7 Hen. VIII. (1515) William Honford, his grandson, died seised, *inter alia*, of the manor of Ashton super Mersey, and lands in Sale, Altrincham and Stockport. He died Sep. 9th, 5 Hen. VIII., leaving Margaret, wife of Sir John Stanley, Knight, his daughter and heiress, aged 12 years. And again, by an inquisition upon a writ of mandamus, 5 Edw. VI. (1550,) it was found that John Stanley of Handfort, held in right of his wife, lands and messuages in Ashton, Handfort, Yaton, Altrincham, Hulme Walfield, Bosden, and other townships, and the manor-houses of Yaton and Handfort.—*Dr Ormrod's Cheshire*, Vol. III. p. 324.

MONUMENTAL INSCRIPTIONS IN THE CHANTRY OF ST JOHN THE BAPTIST.

A raised altar tomb of freestone, placed in front of the small chapel, contains an effigy of Bishop Stanley, in his episcopal vestments, mitre, crosier, and rings,^h engraved on a metallic plate, which is sunk into the top stone; but several portions of the figure are broken off, by some pilfering iconoclast, for lucre of the

^h Formerly the consecration of a bishop was attended with numerous solemnities; among them his head and hands were anointed with oil, the crosier was delivered into his hand, and a ring was put upon his finger; each ceremony was accompanied with a prayer expressive of its meaning; and at the conclusion he was placed on the episcopal throne.—*See Lingard's Antiq. of the Anglo-Saxon Church*, p. 231.



Office charite pray for the soule of James Stanley lathprie bullyp
of Ely and Warden of this Colage of Manchester which decessed out
of this translatore muld the xxv day of march the yer of our lord God
mcccccxvii upon whys soule and all cristen soull thes haue meren.
Vme deo gratias toto mudo luminatus. Ermine mndat sempiternu
reparatus. Hic homi ulqz quo gram corde ut quid diligit iunlati
et queit mendacem. Utmani sapient et itellaret a pmlsum opouderet

Engraved by T. W. Whittell

Engraved by J. P. H. H.

COLLEGIATE CHURCH, MANCHESTER.

*Effigy of Warden Stanley in his Episcopal robes and his monumental inscription in brass plates.
The two effigies in niches at each side of the Warden on the east side of his Sepulchral Chapel.*

brass.—See Plate 8, Fig. A. Another metallic plate at the feet of the effigy contains the following inscription :—

Off yir charite pray for the soule of James Stanley, su'tyme
bushupe of Ely, and warden of this Colege of Manchestur, which
decessed out of this transitere world the xxij day of March, the yer of
our Lord God mcccc & xv, upon whos soul and all cristen soulls Jhesu
hab mercy.

Vive deo gratus toto mu'do tumultus
Crimine mu'dat' semp' transire paratus.

Fili' homi' vsque quo gravi corde ut quid diligit' banitate' et querit'
mendaciū'. Utinam saperent et intelligere't ac Nouissimo provide-
re't.¹

The icon and the inscription were originally cantoned by four shields ; of which nothing now remains but the places where they had once been inserted : these probably contained the family alliances of the house of Stanley, and the arms of the see of Ely. On the end of the tomb is a place for one solitary shield ; and on the front is the representation of a fish, with a label from its head, between two escocheons, placed at a small distance, but these, like the others, have disappeared.

The fish is a symbolical representation of Christ, which is called by Albert Durer, *Vesica piscis*,^k the *bladder* of fish. It is, however, the fish itself which appears among the sculptural ornaments of ancient cathedrals and other churches, together with its accompanying inscription *Ιησους piscis*. The word is formed after the custom of the cabalists ;¹ and there is the following brief account of it in the *Nouvelle Diplomatique*.

“ Above and on the left side of an inscription upon a piece of painted glass, published by the Senator Buonarotti, is seen the Greek word ΙΧΘΥΣ, a fish. It is composed of five letters, which, taken separately, form these *Ιησους Χριστος, Θεου Υιος, Σωτηρ*, Jesus Christ, Son of God, the Saviour. The word ΙΧΘΥΣ is a symbol which the early Christians engraved upon their seals, rings, lamps, tombs, and sepulchral urns, together with the figure of a fish. This custom

¹ The same inscription is printed in Vol. I. p. 58, of this work, apparently from an inaccurate copy given in “ Aston's Manchester Guide.”

^k Dureri Inst. Geometric. Lib. ii. p. 56.—In the *Archaiologia*, Vol. XIX. Art. xxxvii. is a luminous paper by Mr Kerrich, in which he ingeniously endeavours to show, that the *Vesica Piscis* had a great influence on the Christians of the middle ages, in the proportions of their religious edifices, and illustrates his theory by several very ingenious and curious diagrams.

¹ Vide Mabillon de Re Diplomatica.

was in allusion to the waters of baptism, in which the faithful are regenerated; as a fish is produced in water, and cannot live out of that element. In this sense, Tertullian calls Christians *Little Fishes*, ‘*Nos pisculi secundum ἰχθῦν*’ ‘*nostrum Jesum Christum in quo nascimur.*’^m The piety of the first Christians enabled them to behold in the fish a sensible figure of our Lord Jesus Christ, who has put the dæmon to flight, and restored sight to man, like that large and mysterious fish, which young Tobias used by order of the Angel, chased away the dæmon, and restored sight to the holy old man Tobias.”

There are other explications of this acrostic, which Eusebius and St Augustine ascribe to the Erythæan sibyl,ⁿ which is by no means probable. Perhaps, after all, the word, invented after the example of the Jewish Cabalists, was first employed by the Christians, during the ages of persecution, as a secret token of recognition, like the modern free-masons, and the gnostics, who employed certain signs known to themselves alone.

In the year 1812, the remains of Bishop Stanley were exhumed. This was accomplished, not by removing the tomb, but by excavating the ground on the north side of it, and by removing the soil beneath the tomb; and at the depth of a yard and a quarter below the surface of the floor, the remains of the bishop were discovered, lying on his back, with his head towards the west, and his arms crossed and folded over his breast. On the skeleton being removed, and placed on the floor of the small chapel, it was found to measure upwards of six feet four inches in length, which verifies the description given of him by the old rhyming biographer of the house of Stanley.

“ A goodlie tall man as was in all England,
And spedd well all matters that he took in hand.”

Metrical History of the House of Stanley.

The body was not inclosed in lead, or any other metallic substance, nothing

^m This is not the reading; the passage is this:—Atque aded nuper conversata istic quædam de Caiana hæresi vipera venenatissima doctrina sua plerosque rapuit, in primis baptismum distruens, planè secundum naturam: nam ferè viperæ, et aspides, ipsique reguli serpentes arida et inaquosa sectantur. Sed nos pisciculi secundum ‘ἰχθῦν nostrum Jesum Christum in aqua nascimur, nec aliter quam in aqua permanendo salvi sumus.—*Tertulliani de Baptismo*, p. 255. Ed. 2, Lutetiae, M.DC.XLI.

ⁿ Franciscus Junius contents himself with noticing that the word ‘ἰχθῦν occurs in the Sibylline verses; and he there explains it, as composing the sentence in this manner, Ι. Ιησῆς; Χ. Χριστός; υ. Υἱός; Δ. Θεὸς σ. Σωτήρ.—*Annot. in Tertull. de Baptismo*.

was found but the dust of decayed timber lying on each side of the skeleton, and above the bones a horizontal line of a dark colour, marked the line of the coffin lid: no remnants were discovered of either a dalmatic, a chausible, or a vestment; nor yet the fragments of a patine, a chalice, or any other insignia of episcopal dignity. The bones were in a good state of preservation, except some of the dorsal vertebræ, which were decayed: of the cranium, the frontal bones, with the exception of the ossa maxillaria, were deficient; but the os occipitis was perfect, of a large size, but remarkably thin. The thigh bone was exactly twenty inches long, and if we multiply its length four times, which is the general criterion of the anatomist, the bishop must have measured six feet eight inches in height.^o Having surveyed the remnants of this great benefactor of the church, till their curiosity was satisfied, and having written the figures 1812 on the inside of the skull, the bones were carefully restored again to the tomb in which they had reposed for nearly three centuries.

Within the sepulchral chapel, and near the foot of the bishop's tomb, on each side of the east window, is a demi-angel, which forms the corbel of a niche, on both sides of it: these angels support escocheons; the one on the south side bears the arms of the See of Ely, viz. *three ducal crowns*; and the other on the north, is charged in the dexter chief with a roundle, on which is sculptured the letter S, and in the sinister chief an eagle's leg erased, with an ibex couchant in base, which appears to have been a favourite device of either the bishop or his natural son, Sir John Stanley. See Plate 8, Fig. B and C.

Against the first pillar from the east end, between the north aisle of the choir and the chantry, a marble monument bears this inscription:—

RICHARDUS, Filius unicus CHRISTOPH. HARTLEY, de MARTON, com. EBORAC. Arm. Bonæ Spei Adolescens, Moribus suavis et castus, Literis pro Ætate perpollens, Variolis ad Mortem affectus, longe a suis ad Tumulum huic Marmori propinquum Præceptoris ejus JOHAN. CLAYTON, cum fata

^o Many of these remarks are the result of our own observation, when we saw the tomb opened on the 21st of March 1831, to ascertain the contents of a paper, which the Rev. Mr Wray (who opened the sepulchre in 1812,) imagined he had deposited within the skull of its inmate, detailing the circumstances of the disinterment; but nothing was found except the date above alluded to, and the bones in the state we have described. The remaining observations were communicated to us by the Rev. C. D. Wray, who, after the death of Mr Ethelstone, was elected, on the 6th of October 1830, to succeed him in the Fellowship. From Mr Wray, who has so worthily been raised to the dignity he now holds, we have received repeated acts of civility and kindness, which has been of essential service to us, in obtaining information relative to the Collegiate Church.

velint futurum inter Condiscipulorum Luctus, præcibat Prid. Non. Febr. A. S. 1739, æt. 16.

Against the adjoining pillar, a small oval tablet of marble is thus inscribed :—

Near this place is INTERRED the remains of the Revd. RICH^d. MILLWARD, LL. B. Chaplain of this church, who died April 15th, 1789, aged 58 years. He was an honest and good man.

On flat stones in the open part of the floor.

Of the numerous memorials of the dead, with which the floor of this chantry is closely covered over, we can only give a succinct account.

A stone lying in the south-west corner has this inscription :—

Henry Fielden died Sept. 1786, aged 48. Mary, wife of Henry Fielden, died Sept. 28th, 1767, aged 28 years. Richard, son of Henry and Mary Fielden, dyed July 23d, 1765, aged 2 years. John Livesey, son of Henry and Mary Fielden, died July 29th, 1768, aged 2 years.

On the adjoining stone :—

Robert Fielden, dyed October 12th, 1752, aged 51 yrs. Ann, wife of Robert Fielden, dyed April 9th, 1734, aged 39 years. Eleanor their daughter, dyed April 4th, 1732, aged 4 yrs. Mary their daughter, dyed May 11th, 1734, aged 1 year.

Jno., son of Robt. and Elizth. Fielden, dyed Sept. 4th, 1741, aged 4 yrs. Robert their son, dyed Oct. 10th, 1746, aged 3 yrs. Mary their daughter, died May 6th, 1794, aged 9 yrs.

Mary Hall, interred the 22d June 1819, aged 62 years. Also Elizabeth Hall, interred the 17th August, 1826, aged 86 years.

Opposite the second window from the west end :—

Robert Birch, of Salford, died June the 5th, 1749, aged 38. Also Mary his wife, died Dec. the 9th, 1770, aged 57. Jos., son to Robt. Birch, born 19th Febr. 1741, died Dec. 1st, 1745, aged 4 years. Also the Rev. Lawrence Bayley, M. A. died May 21st, 1774, aged 41. Ann his wife, died Sept. 7th, 1775, aged 35. Robert his son, died April 30th, 1774, aged 4 weeks.

Near the screen between the first and second pillars, is this :—

Mary, wife of John Houghton, of Baguley, Esqr. who died 4th of May 1756, aged 45 years. Also Elizabeth his wife, died August 11th, 1786, aged 64 years.

Four graves north of the last one, is a stone thus inscribed :—

Here lieth the body of the second son of George and Elizabeth Lloyd, who died January 16th, 1789, aged 13 days. Also of Susanna Georgeanna Wray, daughter of the Revd. Henry and Susanna Wray, (late Susanna Lloyd,) who died Nov. 9th 1790, aged 10 years.

Near the middle of the chantry, opposite the third window from the west end, is this :—

Thomas Foxley, of Manchester, Mercht. buried Nov. 1st 1728, aged 53 years. Mary his wife, buried Nov. 20th 1758, æt. 78. John his son, buried May 12, 1745, aged 33. Revd. Thomas Foxley, M. A. Fellow of this Collegiate Church, and rector of St. Mary's, buried October 17th 1761. Sarah, relict of the Revd. Thos. Foxley, who died September 10, 1800, aged 74.

On the north side of the last one :—

Here was interred ye body of Robert Staniforth, of Manchr., Esqr. died March 5, 1788, aged 61. Katherine, daughter of Robert and Katherine Staniforth, April 24, 1763, aged 1 year. Also William their son, December 6th 1769, aged 5 years and 5 months.

Opposite the centre arch between the chantry and the north aisle of the choir, is this :—

Richd. Edwd. Hall, died Sept. 13th 1793, æt. 90. Grace, wife of Richd. Edwd. Hall, died Octr. 26th 1772, æt. 60. Charles their son, died Sept. 12th 1757, æt. 2 yrs. Edward their son, died Sept. 25th 1791, æt. 60. Ann their daughter died April 11th 1794, æt. 60. Mary, youngest daughter of Richard Edward Hall, and of Grace, his wife, lies interred in a grave in this chapel belonging to Robert Fielden, Esq. ; she died the 17th June 1819, aged 62 years. Also interred in the same grave on the 17th of August 1826, Elizabeth Hall, their daughter, aged 86 years. And in this grave on the 11th of June 1828, Frances, their daughter, aged 84 years.

At the foot of the last stone is another thus inscribed :—

Richard Millington, gent. buried Feb. 3d 1744, ætatis 61. James, son of Richard Millington, buried November the 13th 1711. John his son, bur. March 11th 1713.

At the foot of the same stone :—

Harriott, Dautr. of Geor. Needham, bur. 13th June 1745.

Hic jacet corpus Joh'n's Worrall, de Fallibroome, gent. qui obiit die Junij An. Dom. 1707.

On a stone lying on the north side of the last one :—

Grace, daughter of Richd. Edward and Grace Hall, died Janry. 4th 1795, aged 53. Richard Hall, son of Richd. Edwd. and Grace Hall, his wife, died June 1st 1801, aged 49 years.

Near the fourth window from the west end, is a stone which covers a family who were once highly respected in the town of Manchester. On it is this epitaph :

Here resteth the body of Thos. Withnall, who died July the 3d 1761, aged 33. Sarah his wife, died Sept. the 7th 1781, aged 51. James Withnall their son, who died August the 3d 1814, aged 59 years. Also Margaret their daughter, who died Sept. 27th 1826, aged 69 years.

Near the iron gates leading into the small chapel, a stone of ample breadth, which is divided into two columns, contains these inscriptions:—

HERE LYETH INTERRED THE BODY OF JOHN MARLER, OF MANCHESTER, GENT. WHO DEPARTED THIS LIFE 24 MAY 1651. AND ALSO JOAN, HIS WIFE, INTERRED JAN. 28, 1655.

James Marler, gent. their eldest sonne, who died 13th June 1683.

Arms: MARLER. *A chevron inter three cramps*; impaling NUTTALL. *A shacklebolt*. These arms are carved at the head of the inscription.

On the north side of the same stone:—

Humphrey Marler, buried [July 11th,] 1705, ætatis suæ 79. A male child of Humphrey Marler's, Dec. 1664. Esther, his wife, bur.....

Over part of the above inscription, a brass plate is inserted into the stone, which contains this epitaph:—

SACRED to the memory of Lieut. John James Robertson, of the corps of Royal Engineers, great grandson of *Ashton Marler*, gent. of MANCHESTER, whose death was occasioned by a long and severe illness, contracted from the fatigues he underwent, in the exertions and execution of his duty, with the army at SARATOGA. It is no exaggeration to say, he was a young gentleman possessed of every virtue and accomplishment which adorn the human mind; as he lived universally beloved, he died universally lamented, December the 9th, 1781, ætatis 24.

Arms: ROBERTSON. *Quarterly, gules and argent in the 1st and 4th quarters, a close helmet sable; in the 2d and 3d a cross crosslet fitchée of the first*; over all in a lozenge escocheon of pretence, MARLER, assumed by HEATH. *Gules, a chevron or, between three cramps argent*.—Crest, *an anchor*. Motto: FOR SECURITY.—His mother was daughter of John Heath, by Katharine, daughter of Ashton Marler.

On the north side of the last stone, is another which covers the remains of Mr James Heath, a gentleman who was personally known to the transcriber of his epitaph. By a female ancestor, he was lineally descended from Mr John Marler, the first named gentleman in the above inscriptions. He was a person of an amiable disposition, of agreeable manners, and upright conduct in all his transactions; and the melancholy accident, which bereaved a disconsolate family of a tender parent, was lamented by all his friends and acquaintance. In the month of September 1825, a person obtained a licence from the Magistrates of the division of

Manchester, to convert a part of his property, situated at the corner of James Street, and Edge Street, near Smithfield Market, in Manchester, into a public house; and during the alterations of the premises for that purpose, a little before eight o'clock on the morning of the 29th of November following, while he was superintending the workmen, one of them removed a principal stay which supported the building, and the whole structure came down with a tremendous crash, burying himself and several of the workmen beneath the ruins. The following inscription is inscribed over his remains :—

Sacred to the MEMORY of James Heath, who departed this life 29th November 1825, aged 60 years. Also Sarah his wife, who departed this life August 28, 1825, aged 62 years.

At the head of Marler's stone is another which bears this epitaph :—

Nicholas Cunliffe, of Manchester, Gent. buried March the 9th 1706. Elizabeth, wife of Nicholas Cunliffe, Gent. buried May 28th, 1706.

A brass plate at the foot of the stone contains this inscription :—

H. S. E.

ROBERTVS HAMMOND, Nicolai Hammond de Downeham in Comit. Lancastr. Gen. et Mariæ vxoris eius (Nicolai Cunliffe sororis) filius unicus superstes cujus matura in Deum pietas morum cum humanitas tum integritas animam cœlo dignam reddiderunt artis et naturæ dotes juxta raræ (tale solum seges talis) et cum alma mater Oxon'. in gremium accipisset variolæ solæ corporis maculæ mœstis omnibus abstulerunt die 17^o Novembris.

Anno { Christi M.D.CCXV.
Ætatis suæ XVII.

On the north side of the last stone, there is another thus inscribed :—

Abraham Haworth, merchant in Manchester, obit July 26, 1759, aged 76. Sarah his wife, obit May 27, 1719, aged 44. Sarah their daughter, obit July 4, 1715, aged 4 months. John Haworth, Esq. departed this life Dec. 4th, 1786, aged 74. Mary, wife of John Haworth, Esq. daughter to Richd. Bagshaw, Esq. of Oakes, in Derbyshire, who died Jan. 13, 1775, aged 62. Sarah their daughter, obit Aprill 1, 1750, aged 13 months. Mary their daughter, obit Sep. 4, 1754, aged 1 month.

Inscriptions under the platform, on which the font is placed.

Under flat stones near the bishop's tomb, rest some collateral descendants of Henry Stanley, Esq. the first of Broughton, being a natural son of Henry Stanley, fourth earl of Derby, by Jane Halsall, which Henry was buried at the Collegiate Church, December 4th, 1638. On one stone is inscribed :—

Here was burd. y^e bodies of Eliz. Richardson, widow, dau. to Ferdinando

Stanley, of Broughton, Esq. May 9th, 1715. Elizth. her daur., Sepr. 11th, 1693.

Thos. Goddard, of Manchester, Novr. 2d, 1737. Mary his wife, daur. to Elizth. Richardson, Augt. 13, 1738.

James, Feb. 1, 1709.	} Sons and dau ^{rs} . of Thos. and Mary Goddard.
Mary, March 4, 1712.	
Eliz. Sep. 28, 1725.	
John, Sep. 17, 1727.	
John, Sep. 6, 1731.	

Alice, April 19th, 1760, aged 46. Mary, June 25th, 1760, aged 43.

On the adjoining stone :—

Stanley, son of Edward Goddard, and Eliz. his wife, born Octr. 30, 1739, died June 26, 1742. Also Wm. their son, Decr. 9, 1743. Also Edward Goddard, of Salford, merchant, died March 9th, 1756, aged 56. Also Eliz., his wife, died May 6th, 1753, aged Robt. Goddard, of Salford, died December 31st, 1775, aged 43. Robt. Goddard, died January 4th, 1821, aged 49 years. Also Esther, the wife of Robert Goddard, who died 4th December 1829, aged 58 years. Elizabeth, daughter of Robt. and Esther Goddard, died Feb. 1, 1810, aged 6 years.

On a stone at the foot of the last :—

Here lies interred the body of Ann, wife of Thomas Johnson, who died 20th Novr. 1739, aged 23 years. Also the remains of Mary, Sarah, Sam., Sarah, Sam., and Alice, sons and daughters of the said Thos. Johnson, and Susa. his wife. Also the remains of the said Thomas Johnson, who died 18th April 1763, aged 52 years. Also George Ormrod, Jun. late of Bury, and husband to Elizth., daughter of the above Thomas and Susa. Johnson, who died 7th Octr. 1785, aged 28 years. Also Susanna, wife of the above Thomas Johnson, who died 30th July 1798, aged 77 years. Also Susanna, daughter of the said Thomas Johnson, who died the 21st Octr. 1814, aged 69 years. On Saturday the 13th May 1822, in the 70th year of her age, died Elizabeth,^p daughter of the late Thomas Johnson, of Tildesley, Esq. and relict of the late George Ormrod, Esq. of Bury, in this county. Also Thomas, eldest son of the said Thos. and Susanna Johnson, who died Decr. 14th, 1823, aged 78 years.

Adjoining the last one towards the south :—

James Borron, Esq. departed this life October 19th, 1804, aged 78 years.

^p She was the mother of George Ormrod, Esq. the elegant Historian of Cheshire, who, on the death of his uncle, Thomas Johnson, Esq. succeeded to the Tildesley, &c. estates. Mr Johnson, the father of Mrs Ormrod, was high sheriff for the county of Lancaster in the year 1759.

Mary Borron, wife of James Borron, died 28th Decr. 1796, aged 60 years. Mary Borron, daughter of James and Mary Borron, died 16th May 1761, aged 1 year. Frances Borron, dau. of James and Mary Borron, died 8th Dec. 1780, aged 3 years. John Borron, son of James and Mary Borron, died 14th January 1789, aged 21 years. Harriet Borron, daughter of James and Mary Borron, died June 15, 1820, aged 45 years.

MONUMENTAL MEMORIALS IN THE VESTIBLE, AT THE WEST END OF THE
CHANCERY.

Against the west wall are three mural monuments. The one on the south side is composed of various coloured marbles : above the tablet rises a pyramid, against which is placed an antique urn, elegantly sculptured ; and above it, a dove with an olive branch in its beak, is in the attitude of descending. This monument is for Mrs Katherine Pigot, the only surviving daughter of the numerous issue of George Pigot, of Preston, and afterwards of Manchester, Esq. by Elizabeth, his wife, only daughter of Francis Lindley, of Gray's Inn, Esq. by Elizabeth, his wife, daughter of John Lightbourn, of Manchester, Esq. by Elizabeth Lever. The character and benevolence of Mrs K. Pigot, is thus briefly noticed in a journal of the day.

“ On Sunday, (April 22d 1792,) died Mrs Pigot, a maiden lady of this town, in the 85th year of her age. Possessed of an affluent fortune, this lady, with the true spirit of Christian charity, took every opportunity of doing good. To the unfortunate she was a constant friend, and the tear of distress was wiped away by the kindness of her relief. Beloved and respected by her relatives and friends, and equally so by her domestics, to whom she was a parent ; her memory will long be revered with affection, and her bounty remembered with gratitude.”

On a tablet of statuary marble, the following epitaph is inscribed :—

TO THE MEMORY OF MRS KATHERINE PIGOT, WHO, ON THE 22d DAY OF APRIL 1792, IN THE 85th YEAR OF HER AGE, TERMINATED A LIFE DISTINGUISH'D BY UNAFFECTED PIETY, EXTENSIVE CHARITY, AND UNIVERSAL BENEVOLENCE. HER KINSMAN, RALPH ASSHETON, AND CHARLES HORSFALL, IN TESTIMONY OF THEIR RESPECT AND GRATITUDE, ERECTED THIS MONUMENT.

Arms : on a lozenge shield, PIGOT. *Ermine, three lozenges conjoined in fesse sable.*

The centre monument is constructed with statuary and dove marble. At the foot of a pyramid, is a full length figure of a female, carved on an oval ; she is in the attitude of pouring incense into a chafing-dish, fixed on the top of a tripod,

from which clouds of smoke are emitted : on the apex of the pyramid stands a vase ; and on the apron below the tablet are sculptured the emblems of mortality. Within a panel sunk in the tablet is the following inscription :

Sacred to the memory of the Reverend JOHN CLAYTON, M. A. successively Chaplain and Fellow of this Church : Who died Sep. 25th 1773, aged 64 years : This monument is erected by his scholars, a grateful token of their affectionate esteem ! He had endeared himself to them, by his manly cheerfulness, strict integrity, diffusive charity, heroic forgiveness, and serenity of temper under disappointments ; his judicious fidelity to guard against the dangers of vice, and follies of ignorance, by forming the man, the scholar, the Christian, in every mind submitted to his cultivation ; his ardent zeal for true religion, warm attachment to the Church of England, and unwearied discharge of all the labours of a conscientious parish priest ; by the uncommon lustre of his declining years, wherein he bore the sharpest agonies of a painful and humiliating disease, with the fortitude of faith, the resignation of hope, and the strong consolations of a well-spent life.

The monument on the north side is placed over the small door leading into the church-yard : it is plain, yet neat : adorned on the top with a Grecian pediment, and sculptured scrolls. On the tablet is inscribed this epitaph.

SACRED TO THE MEMORY OF GEORGE LLOYD, ESQ. LATE OF MANCHESTER, BARRISTER AT LAW, WHO DIED AT BATH OCT. 12TH 1804, IN THE 56th YEAR OF HIS AGE. HE WAS THE THIRD SON OF GEORGE LLOYD, ESQ. OF HULME HALL, AND MARRIED ELIZABETH, DAUGHTER OF JEREMIAH NAYLOR, MERCHANT OF WAKEFIELD.

This excellent man, equally distinguished for his amiable disposition in private life, and for his judgment and integrity as a lawyer, lived endeared to an extensive circle of friends, and will be long and deeply lamented. In remembrance of such exemplary worth, and with the strongest feelings of conjugal and filial affection, his widow and five surviving children have erected this monument.

Arms : LLOYD. *Or, three lions couchant, in pale sable ; impaling NAYLOR. Argent on a bend cottised sable, three covered cups or.*—Crest, *a cubit arm erect in armour ppr. garnished or, the hand grasping a lizard of the first.*

On flat stones in the floor.

A stone near the chantry door contains this inscription :

Esther, wife of Thos. Tipping, dyed Dec. 5th 1770, aged 53 yrs. Martha their Daughter, dyed Jan. 16th 1745, aged 1 year. Samuel their son, dyed July 13th 1770, aged 19 yrs. Joseph Tipping, died Jan. 6th 1800, in the 57th year of his age. Ann, wife of Joseph Tipping, died August 26th 1788, aged 42

yrs. John Tipping, son of Joseph Tipping, died July 3d 1797, aged 28 years. Joseph, son of Joseph and Ann Tipping, dyed Dec. 2d, 1770, aged 1 m. Harriot Esther, their daughter dyed May 25th, 1779, aged 16 ms. Jane Moss Tipping, died July 31st, 1788, aged 16 years.

Near the entrance from the north aisle of the choir, a statuary marble slab is thus inscribed :

Here resteth the Body of John Jesse, of *Ancoats*, Gent. who departed this life Feb. 27th, 1817, aged 57 years.

On the adjoining stone this :

Here Resteth, in hope of a joyful resurrection, ye Body of John Mansure, who died April 16, 16—, aged 59 years.

Martha, wife of John Mansure, who departed this life Decem. 14th, 1773, aged 35 years. John, son of John and Elizabeth Mansure, who died April 2d, 1797, aged 3 years and 9 months. Elizabeth Mansure, died July 28th, 1823, aged 31 years. Also Elizabeth, wife of John Mansure, who died April 28th, 1829, aged 70 years.

THE CHANTRY OF ST. MARY.

This chantry is situated at the eastern extremity of the chancel, and opens into the area behind the communion screen, by an arch of bold and deep receding mouldings, which, with the pillars that support it, are remnants of Warden Huntingdon's structure. The interior of the chantry has no architectural feature to detain our attention, by reason of its having been rebuilt in a style by no means in harmony with the general structure around it. The screen which separates it from the area, deserves particular notice, because it has certainly once been the most splendid within the church ; but together with the stone niches which flank each side of it, has suffered much from the Oliverian tomahawk, and now exhibits to the spectator a melancholy picture of magnificence in decay. Along the upper part of the screen has been a row of purfled canopies, once, no doubt, rich both in design and execution, but nothing remains of them except a small portion of the back part of each. Over the door, which is placed in the centre, are the fragments of St. George in combat with the dragon ; and on each side have been three mutilated statues, comprehending both sexes, but only five of them are now remaining. Those on each door jaumb are female figures, with crowns on their heads : under the pedestal which supports the one on the south side, is the representation of a subdued fiend ; and under the other is a lamb, on the back of which a man is seated, his arms elevated, and in the attitude of ascending. The remaining figures

are so mutilated that it is impossible to conjecture whom they were intended to represent. This screen, and the elegant arch above it, are engraved in Plate 13 of the embellishments of this work.

At the period of the ecclesiastical survey, or more properly the *Doom's-day* of ecclesiastical institutions, this chantry is stated to be then existing on the foundation of Thomas Beke, (or Beck,) and its revenues were derived from a pension of L. 5 per annum, arising from the lordship of Savoy, in the county of Middlesex, out of which pension, 18s. 8d. was annually to be distributed among the poor clergy and others, on the anniversary day of the founder's death, leaving a clear yearly revenue of L. 4, 1s. 4d. for the maintenance of James Barlow, the officiating chantry priest, who, on the dissolution of the chantry in the reign of Edward the VI. was allowed a retiring pension of L. 6 per annum, a higher stipend than was allowed to any of the other dissolved chantries. Mr Barlow appears to have been the only ecclesiastic belonging to the church, who survived from the great inquest to the final dissolution of the chantries, and in all probability, being a very aged man, his prejudice was not surmounted but by a higher bait.

At what time the chantry became the property of the Birons of Clayton is unknown, but it continued in that family and name, until the early part of the seventeenth century, when it passed, together with the Clayton estates, by purchase, from Sir John Biron, to Humphrey Chetham, Esq. in whose heirs it is now vested.

MONUMENTAL INSCRIPTIONS IN St MARY'S CHANTRY.

On the floor of the chantry are two raised altar tombs, decorated on the sides and ends with several plain escocheons. The mouldings and other architectural ornaments of these tombs, are evidently of a style long anterior to the persons whom they at present commemorate. If the flag stones which are placed over them, (but had never formed any part of their original superstructure,) were removed, we suspect that beneath these stones would be discovered some older inscriptions engraved on the tombs, or else the grooves wherein metallic plates had been inserted.

The present stone, placed over the one on the south side, contains this epitaph :

THESAVRVS SVPREMO DEMVM, EFFODIENDVS DIE, HIC EST RECONDITVS; GEORGIVS CHETHAM DE TVRTON, ET CLAYTON, ARMIGER, QVI IN DEVM PIVS IN PAVPERES BENIGNVS IN VICINOS COMIS IN OMNES IVSTVS VIXIT, IN FVNDVM VERO A SE TENENTES, ADEO FVIT MITIS ADEO INDVLGENS, QVOD NON DOMINVS SED PA-

TRONVS, IMO PATER AB ILLIS SEMPER AGNITVS, SOLENNIS ETIAM HIC ILLI MOS
FVIT; NON MAGNA LOQVI, SED VIVERE, POST VARIOS DENIQ' CRVCIATVS, QVOS IN-
TER ÆGROTANDVM ÆQVO, PASSVS EST ANIMO, PLACIDE OBDORMIVIT IN DOMINO
DECEMBRIS XIIII^{mo}.

ANNO { ÆTATIS SUÆ LXX^{mo}.
ÆRÆ CHRISTIANÆ M.DCLXIII^{to}.

At the foot of the inscription are carved the arms and quarterings of CHETHAM,
with a crescent for difference.

On the top of the other tomb is this inscription :

JACOBUS CHETHAM de TURTON ARMIGER.

Natus August 24^{to} } Anno Christi { MDCXLI^{mo}.
Denatus Maij 20^{mo} } { MDCXCVII^{mo}.

Exuvias hic Deposuit.

Visne viator plura?

GEORGI CHETHAM per lege MARMORA cui filius nequaquam degener. Inter
hujus cineres reconduntur reliquiæ conjugis Margaretæ fœminæ tali Socero
dignæ taliq' Marito; D. Sam. Sleigh de Etwell in Agro Derbiensi equitis aurati
filiae et cohæredis; quæ ut pietatis mercede potiretur in beatorum sedes migravit;

die Jan. xxii^{lo}. anno { Ætatis LXIV^{to}.
{ Salutis MDCCIX^{no}.

Arms: Quarterly, 1st and 4th, CHETHAM. *Argent a griffin segreant gules, within a bordure sable, bezantée*; 2d. NUTHURST. *Argent, a chevron gules, inter three nut-hooks sable*; 4th. CHADDERTON. *Gules, a cross potent crossed or*; over all an escocheon of pretence, SLEIGH. *Sable, a chevron between three owls argent*. Crest: *A demi-griffin gu. charged with a cross potent argent*.

These arms were once richly emblazoned, but the painting and gilding has nearly disappeared from the surface of the carving.

Against the north wall stands a large marble monument for Samuel Chetham. The lower part, which contains the inscription, is formed like a pedestal for supporting a column, and rises from a step of freestone which rests on the floor. Each side of the pedestal is relieved by flat pieces of marble in form of pilasters, which are recessed from the front, and support antique vases. Above the pedestal rises another one, on the front of which are the armorial bearings, and the sides are flanked by carved trusses; over this is a small pedestal which supports the bust of Mr Chetham, who is clothed in a toga, and behind him rises a pyramid of black marble. Within a sunk panel is the following inscription :

Beneath is interr'd SAMUELL CHETHAM, of Castl'ton, Turton, Clayton, &c. in this county, and of Ash in the county of Derby, *Esq.*

Descended of an ancient family formerly seated at Nuthurst in this parish, celebrated for munificence and charity, monuments whereof are to be seen near this place more durable than those of brass or marble, more honourable than pompous inscriptions. Distinguished by his own virtues and abilities, just, humane, generous, in the direction of his private affairs prudent, in the discharge of many public trusts active, unbiassed by prejudice, friendship, or faction, he diffused around him, by his example and encouragement, every virtue, and transmitted to posterity, with great additions, the honours and fortunes of his family. He was taken off by a sudden stroke of death in the 69th year of his age, the 20th of March 1744.

His only wife was MARY, one of the daughters and coheirs of JAMES HOLT, of Castl'ton, *Esq.* by whom, having no issue, his estates descended to HUMPHREY CHETHAM, his only surviving brother. She having discharged to him living every conjugal duty, consecrates to his memory this monument.

Arms : CHETHAM, with quarterings as before, except the 4th quarter, in which are placed the arms of SLEIGH, *a chevron, inter three owls*; over all an eschocheon of pretence; HOLT, *on a bend engrailed three fleurs-de-lis*.—Crest, as before.

Against the east wall, under one of the windows, is a mural monument of statuary and dove marble, for Edward Chetham. It is a plain tablet, surmounted by a bold cornice, from which rises a pyramid with curved sides, and from the upper end of it is suspended an oval medallion, on which is carved in basso-relievo a profile bust of Mr Chetham. On the tablet is inscribed this epitaph :—

Near this place is *INTERRED* the body of EDWARD CHETHAM, *Esq.* of CASTLETON, TURTON, SMEDLEY, &c. who departed this life 19th February 1769, in the 80th year of his age.

And this monument was erected to his memory by his surviving sisters; *Alice Bland, relict of Adam Bland, Esq.* and *Mary, Wife of Samuel Clowes, Esq.*

Under the adjoining window, against the same wall, is a small marble tablet, with a plain Grecian pediment, without any decoration. On the tablet is inscribed the following inscription, which is said to have been the composition of the celebrated Dr Parr.



MARIAE . GREENE
 FIL . NAT . MIN . ADAMI . BLAND
 ET . VXORI . MORDECAI . GREENE
 QVAE . VIXIT . ANN . LXXVIII . DIEB . VI.
 DECESSIT . XI . CAL . MAII
 ANN . SACRO . MDCCLXXXVI
 ET . IN . HOC . SACELLO . CONDITA . EST
 JACOBUS . GREENE . FILIUS . SUPERSTES
 M. B. M. H. M. P. ^a

On flat stones in the floor.

On a stone at the foot of the first mentioned tomb is this inscription :—

Hic in spe requiescit quod mortale fuit Geruasij filij Jacobi Chetham nuper de Turton Armigeri qui obiit mensis Maij die xix.

Anno { Salutis MDCCXVIII.
 { Ætatis XXXIV.

Near the foot of the other tomb is this :—

In spe beatæ resurrectionis hic requiescit pars mortalis Judithæ, filia natu minoris Jacobi Chetham, nuper de Turton armigeri : Quæ animam Deo reddidit

Januarij die 11^{do} anno { Æræ christ. MDCCX.
 { Ætatis XXIV.

Adjoining the last one is this inscription :—

Exuvias hic deposuit Abigail, filia natu major Jacobi Chetham, nuper de Turton Armigeri ; quæ ex hac vitâ in meliorem migravit, xxvii. die Decemb.

Anno { Salutis MDCCXIV.
 { Ætatis XLI.

Between the north tomb, and the monument of Samuel Chetham, is a long flat stone, formerly inlaid with brasses, which has represented a knight and his lady, but whom they were intended to personify is unknown. The knight is in armour, with a sword by his left side, and his hands placed in a suppliant position over his breast, but his head and legs are stolen away. The lady is perfect : she is habit-

^a We take the Doctor's reading to be, Jacobus Greene filius superstes, *memor beneficiorum multorum hoc monumentum posuit.*

ed in a mantle and hood, which reclines upon her shoulders, with her hands over her breast in the attitude of devotion. From the mouth of each figure a label has proceeded, on which was probably a Latin sentence, or some pious ejaculation. At the head and feet of both, has been shields, containing the armorial bearings of the knight and his lady; all these subjects have been enclosed within a narrow marginal brass round the stone, on which an inscription has been engraved; but all have disappeared, except the lady, and the fragments of the knight.

Among the numerous monumental inscriptions for the Chetham family, with which the chantry of St. Mary exclusively abounds, not one memorial is to be found of HUMPHREY CHETHAM, ESQ. the great benefactor, and founder of the Blue Coat Hospital, in Manchester, which of itself is a monument, certainly “more durable than those of brass or marble, and more honourable than pompous inscriptions.”^r Still we think, his collateral descendants, in gratitude for the bountiful fortunes he bestowed upon them, ought to have erected over his departed manes, some tribute of respect, in grateful remembrance of such munificent favours. But, perhaps after all, they might possibly have taken umbrage at his liberal provision for the destitute orphan, and the offspring of the poor, and therefore speedily forgot their noble relation. But what they have neglected to do, and it was what they ought to have done, had it only been an humble record of the date of his death, we shall here supply their deficiency from an authentic source. In the Collegiate Registers we find the following entries of this benevolent individual. “Humphrey Chetam, off Chetam, departed this life about eight o’clock upon Tuesday, at night y^e 20th September 1653.” And twenty-one days afterwards, we find the entry of his burial, “October 12th, 1653, Humphrey Chetam, of Clayton, Esquire.” From the latter entry, it may be concluded that he breathed his last, at the manor-house of Clayton, a portion of which still exists, partially surrounded by a moat: but the mansion of Crumpsall, which was a fine old structure of timber and plaster, where tradition says he drew his first breath, was about half a dozen years ago razed to the ground, and the site on which it stood is now nearly forgotten.

^r ———monumentum ære perennius,
Regalique situ pyramidum altius.

HOR. *Carm. lib. iii. Ode ult.*

APPENDIX

TO THE

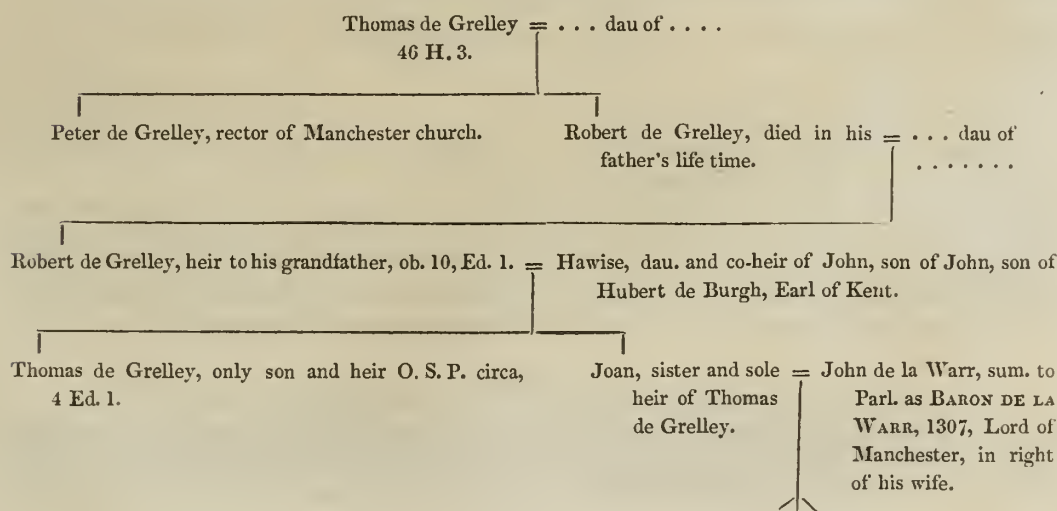
ARCHITECTURAL DESCRIPTION OF THE COLLEGIATE CHURCH.

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By implicitly following Dugdale, Blore, and other authorities, we have been led into an error in the pedigree of DE GRELLEY. Since that genealogy was printed, we have discovered that Peter de Grelley, who is there stated to be the grandfather of Joan, the heiress of that ancient family, was not her grandfather, but her grandfather's brother, and was in holy orders, and rector of the church of Manchester. At Winchester assizes, 52 Hen. III. (1268), Peter de Grelley, who in the record is stiled, "*custos eccl'ie de Maincestr'*," (*warden, rector, or parson* of the church of Manchester,) "for himself, his heirs, and assigns, settled the manor of Pirton, in Oxfordshire, with all its appurtenances, on Philip Basset, until Robert, son of Robert, eldest son of Thomas de Grelley, which Robert is the lawful heir of the said Thomas, then lately deceased, should attain his full age; and on whom, as being the right heir, the manor shall devolve, &c."—See *Abbreviatio Placitorum*, Rot. 1, Vol. 1, p. 172.

There were also two Thomas de Grelleys, father and son, who succeeded each other: the Inq. p.m., taken on the one was in 38 H. 3, and on the other in 55 H. 3.

The latter descents of the DE GRELLEY pedigree, therefore, ought to stand thus:



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On the south side of the church was formerly the following Epitaph (not now to be found) for "Edmund Walker, Parish Clerk of the Collegiate Church of Manchester, buried May 11th, 1708, in the 41st year of his age.

A virtuous lover of ingenious arts

All may admire, few equal are his parts."

Upon the same stone was also another Epitaph for "Abigail Walker, Midwife, mother of the foremenconed Edmund Walker, buried Nov. 7, 1703.*

Help to the Great, the Poors redress,

Her artful hands bless'd with success."

The aforesaid Edmund Walker had a son Thomas, who was an ingenious man, and has left us a curious volume of Poems in MS., containing 252 pages in quarto, which is dated in 1712, and was in the possession of the late Mr. William Ford. He calls it his "*Book of Missellanies*." Many of them are selections from *Shirley*, *Quarles*, *Radcliffe*, *Withers*, *Dudley Lord North*, &c., and others of our early Poets, now of considerable rarity; but the greatest part are original Poems by himself, which evince no mean talent, and prove him also to have been a good Latin scholar, several of them being translations from that language. In the volume is preserved a very curious Epitaph on that great and good man HUMPHRY CHETHAM, Esq., "per my Reverend Grandfather Thomas Jackson." Among them is likewise preserved a drawing of the head of WARDEN WROE, finely executed in Indian ink, who appears from internal evidence to have been his patron, and to have befriended him on some occasion, which, no doubt, has led to the grateful preservation of his portrait among his collections.

Page 238.

The stone which once covered the remains of Maria Chadwick, mentioned at p. 237, and those of Ashton of Chadderton, p. 241, and Egerton of Shaw, p. 242, were in the autumn of 1831 removed from the church-yard, and carefully deposited beneath the boarding of the new registry in Byrom's chantry, to preserve them from further delapidation.

Page 240.

When the tomb which commemorates the Ethelstone family was taken down, in the autumn of 1831, in order to elevate it above the accumulated earth, we found that it had been constructed on two transverse gravestones which had covered the remains of a family named Leeds, whose parent was a physician, and resided in Salford sometime previous to his death.

One stone is thus inscribed:—

"Martha wife to John Leeds, of Manchester, bur^d. Jan. 17, 1682, & 25th yeare of their Marriage, & 46 year of her Age, Who Bare to him 3 Sons & 4 Daughters Which 4 Were Bur^d here.

1 ^d June 9.	67.	1	} yeare of her age†
2 ^d May 20.	76.	12	
3 Nov. 14.	78.	4	
4 May 17.	82.	9	

On the adjoining stone:—

"Henry Leeds of Manchester Tallow Chandler, bur. Jan. 3, 1675.

John Leeds son to the said Henry Leeds, bur. jun. 24, 1691."

Of the numerous issue of Mr. Ethelstone, we believe only one daughter survived, who married 16th June, 1763, Thomas Dawson, of Ballynacilly, in Ireland, Esq.; who, on the death of his relative Henry Lawrence, Esq., Lieutenant in the 52d regiment of Foot, in July, 1781, succeeded to considerable estates in the county of Down, and took the surname of Lawrence in addition to his own. Mrs. Lawrence did not long survive this accumulation of riches, for she died at Lawrence town, in the county of Down, on the 25th of February, 1782.

* She married two husbands, both of whom were named Walker.

† Burials.—1667, June 9, a child of John Leeds, of Manchester.—1676, May 20, Hope, daughter to John Leeds, of Manchester.—1678, Nov. 14, Martha, daughter to John Leeds, of Manchester.—1682, May 17, Sarah, daughter to John Leeds. The following appear never to have been recorded on the stone. Burials.—1695, Aug. 12, John, son of John Leeds, of Salford, Dr. of Physick.—1695, Nov. 19, John Leeds, of Salford, Dr. of Physick.—*Extracts from the Collegiate Register.*

Page 258.

Beneath the temporary seats in the middle aisle of the Nave, we lately discovered the following inscription on a flat stone, now nearly obliterated :

Hic Sepultus est, 16 Feb. 1739, Rev'dus Josephus Downes, M. A., hujus Ecclesie Capellanus.

Anna Uxor Rev. Jo. Downes, Aug. 23, 1741. Sepeliebatur : nec non Rev. Car. Downes, L. L. D. huj. Coll. Soc. Oct. 31, 1763. Sarah Filia Caroli Downes, March 13, 1757.

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Add to the list of interments for the Strangeway's family, "1668, December 19th, Isabell Strangeways of Manchester, widow." She was the daughter of George Gooden, of Manchester, and married Thomas Strangeways, at the Collegiate Church, 20th of April, 1613.

Page 293.

On our last visit to the vaults, we found that the bones and fragments of the coffins, mentioned at p. 294, had all been carefully collected together, and the remains respectfully deposited in the earth beneath, and the whole of the vaults cleanly swept, which has enabled us to make the following additions to the monumental inscriptions.

In the centre vault, on the west side :

Depositum
Francisi Moseley, A. M.
Collegij { Emanuensis olim } Soc.
 { Hujus per 39 annos }
Ecclesie de Wimslow
in agro Cestriensi
Rectoris.
Apud suos flebilis
Apud omnes desederatur
inter
Aug. 14, 1699.
Catherina vero
Francisi Davenport, de Man.
Armigeri Filia
Nuper dum vixit charissima
Idem moriens Vid.
deposuit ossa Sep. 7, 1702.

At the foot of the stone are the arms of Mosley, without any impalement.

Under the Pigot coffins :

Hic depositum est corpus Joannes Lightbowne, Armigeri, Collegij Christi in Mancastera Seneschalli, Juris municipitus Anglia.

The remainder of the inscription is covered over by the coffins, too ponderous to be removed. It is very copious, and we lament our inability to give the whole of it. But John Lightbowne, Esq. was interred, according to the Collegiate registers, on the 23rd of December, 1667.

In the opposite vault, a flat stone of ample dimensions, contains a long Latin inscription, much obliterated, commemorating the memory of Richard Haworth, of Manchester, Esq., who was buried 24th of November, 1671. At the foot of the stone are the arms of Haworth, *A bend cottised inter two bucks' heads coupes*.

On the stone which covers Theophilus Howarth, the following inscription recording the death of the present Warden's daughter has been added, "Juliana Calvert died 18 March, 1829, Aged 12 months." At the foot of the stone are the arms of Howarth : viz. *A bend inter two bucks' heads coupes ; a canton*.

Page 298.

Since we transcribed the inscription over the family of Diggles, an inclosure, which had long been a receptacle for coals and filth, has been removed from the foot of the stone, which has enabled us to add the following memorials.

"Also Katherine his wife, and late wife of Edward Scott, of Manchester, Grocer, buried October 18, 1707. Margaret his daughter, buried August the 19th, 1687. Also Margaret his daughter, buried March 8th, 1692.

James son of the Late Mr. John Copley, Fellow of Christ College in Manchester, buried Decem^r 2, 1734."

Ellen Diggle, daughter of James Diggle, mentioned at p. 298, by Katherine his wife, daughter of William Page, of Manchester, Draper, married at the Collegiate Church, 5th December 1714, to the Rev. John Copley, by whom she had the above named James Copley, and two daughters, Helena (or Eleanor) the eldest daughter, baptized at the Coll: ch: 5 March, 1716-7, married first Henry Hulton, of Hulton, Esq.; and secondly, in 1739, to Sir Ralph Assheton, of Middleton, Bart., by whom she had two daughters, Mary the eldest, married Harbord Harbord, Esq., afterwards Lord Suffield. Eleanor the youngest daughter, married Sir Thomas Grey Egerton, Bart., afterwards created Earl of Wilton, by whom she was the mother of the present Marchioness of Westminster. Dame Eleanor Assheton, died 25 March, 1793, aged 76 years, and lies buried in Middleton church. *See monumental inscriptions in Middleton church.*

Catherine, the youngest daughter of the Rev. John Copley, by Ellen Diggle, born in 1719, married in 1748, Sir Thomas Grey Egerton, of Heaton, Bart., by whom she was mother of Sir Thomas Grey Egerton, created Earl of Wilton, who married his cousin as above stated, and was grandfather to the present Earl of Wilton. *See monumental inscriptions in the Wilton chancel in Prestwich church.*

To the monumental memorial of the Rev. Humphrey Owen, the following has lately been added. "Also John eldest son of the Rev. H. Owen, and Mary his wife, buried Septemb^r the 22nd, 1831, aged 72 years."

Mr. John Owen was many years a respectable attorney in Manchester, and after he had retired from the bustle of his profession, he had for some years the care and arrangement of the law library at the New Bailey Court. In Oct. 1791, he married Martha daughter of Thomas Cheshire, Gent., by Alice his wife, grand-daughter of Thomas Goddard, of Manchester, Clothworker, by Mary his wife, daughter of Thomas Richardson, M. D., by Elizabeth his wife, daughter of Ferdinando, son and heir of Henry Stanley, of Broughton, near Manchester, natural son of Henry Stanley, Earl of Derby, by Jane Halsall, on whom his father settled the demense of Broughton, which was a portion of the immense inheritance which belonged to the unfortunate Sir Thomas Pilkington, of Pilkington, Knt. of which he was sequestered for his faithful adherence to his lawful, yet still more unfortunate sovereign, Richard III., the last of the Plantagenets, by Henry VII. on attaining the crown of England; which extensive property he gave to Thomas, Lord Stanley, afterwards Earl of Derby: but not for his valour at Bosworth Field!

Page 305.

Against the pillar, opposite the Rev. Thomas Moss's monument, across the aisle is a neat marble monument for Miss Wray, which we entirely omitted in its proper place, from the circumstance of its being nearly invisible to the spectator for three parts of the year, by an unsightly curtain drawn across the end of the aisle. It is of variegated marble, surmounted by an architrave and cornice: on a small oval tablet is inscribed—

THIS MARBLE IS DEDICATED TO INNOCENCE, AND TO THE MEMORY OF *SUSANNA GEORGIANA WRAY*, DAUGHTER OF THE REV^d. HENRY AND SUSANNA WRAY, AND GRAND-DAUGHTER OF GEORGE LLOYD, ESQR., LATE OF HULME. SHE DIED THE 9TH OF NOV^r. 1790, AGED 10 YEARS, AND LIES INTERRED IN LORD DERBY'S CHAPEL IN THIS CHURCH.

Page 309.

By close application, and the assistance of the Collegiate registers, we have been enabled to retrieve the following names and dates from the stone which covers Mr. John Bradshaw:

"John Moxon, buried June 22, 1623. John his son, June y^e 9, 1694. Sarah his wife, April y^e 17, 1702. William his son, March y^e 26, 1688. Mary, wife of James Bradshaw, buried April y^e 22, 1730. James Bradshaw, of Manchester, buried January 22, 1729. Elizabeth his wife, buried November 4, 1713. Mary, daughter of James Bradshaw, buried June 16, 1721."

Mary, daughter of John Moxon, by Sarah Buckley his wife, was grandmother of John Bradshaw, of Manchester, Esq.

Page 311.

Since the description of Jesus's chantry was printed, we have obtained a copy of Randle Holme's church notes taken at Manchester. They are very brief, and entitled "Notes taken in Manchester Church, by the third Randle Holm, in 1652."—Harl. MSS., Cod. 2129.

He merely informs us that the chapel on the north side of the chancel belongs to the Earl of Derby, and then gives the whole of the inscription on the brass plate over the doorway; but only the English part of that on Warden Stanley's tomb, which we have already printed at pages 325 and 327. He then proceeds:

"The Chapell on the south side.

This Chapell was by Isabell Beck, dau. & sole heire of Richd. Bexwicke, in her widdowhood was given to Francis Pendleton, & Ceciley his wife, dau. of the said Isabell, whose successors now or lately possessed it, 40, q Eliz. it is now very ruinous, 1652.

It was granted 1506 frō James Stanley warden & y. fellows to Rich. fil. Rog. Bexwicke to enioy its priuiledges."

He then mentions the foundation of the College, by "Tho. de la Ware, anno 9. H. 5, 28 die Maij" and then records the names of the Churchwardens, and all the Gentlemen, who were gathered together by the sound of the bell.—See vol. 1, page 36, where all the names are printed.

By Holme being so particular in copying the inscription over the doorway in the screen of Stanley's chapel, and omitting that which had once existed along the screen in front of Jesus's chapel, our opinion is, that the inscription was not in existence when he visited Manchester in 1652. The probability is, that it had been destroyed during the civil wars. We were in hopes that it might have been preserved among his church notes, but in this we are disappointed. It may yet probably be discovered among the archives of some private family.

Page 318.

In the floor of Byrom's chantry, there is a flat stone commemorating the family of Bullock, and when it was turned up in the autumn of 1831, the following memorials were found engraved on the under side of it:

"James Johnson, of Salford, Haberdasher, buried Augt, 14th, 1699. Martha his wife, buried April 27th, 1698, Elizabeth Withers, daughter of the above James and Martha Johnson, buried April 19th, 1698.

Joseph Wagstaff, Haberdasher, buried January 21, 1689. Lydia his wife, Feb. 3d, 1689. Anne wife of William Leigh, buried December 18, 1702."

Page 330.

In the floor of the chantry of St. John the Baptist, is a memorial, (now nearly obliterated,) for Mr. William Latus, Attorney-at-Law, who resided in Pool Fold, and died on the 5th of June, 1747: as likewise for his two wives, and several of his children. By his first wife Ann Warburton, (probably of the family long resident at Arley, in Cheshire,) he had a daughter Elizabeth, who was baptized 5th April, 1713. She married Peter Leigh, Esq., a Barrister-at-Law, and High Bailiff of the city of Westminster, and afterwards Chief Justice of South Carolina, a younger son of the Rev. Peter Leigh, Rector of Whitchurch, co. Salop, and owner of High Leigh and Twemlow, in Cheshire, by whom she was the mother of Egerton Leigh, Esq., his Majesty's Attorney General, Surveyor General, and Member of the Council of South Carolina, who was created a Baronet, September 19th, 1772, and was grandfather of Sir Samuel Egerton Leigh, Bart., of Brownsover House, in the county of Warwick.

Page 335.

In registering the baptism of Elizabeth Lindley, the mother of Mrs. Pigot, the following extraordinary entry occurs in the registers of the Collegiate Church:

"Baptism 6 July, 1665, Elizabeth daughter to Francis Lyndley, of Manchester, Esqr., whose mother, grandmother, Great Grandmother, and Grandmothers grandmother, were all borne and *are now* living in this Parish." In the original entry of her interment, 18th September, 1745, the same epistle is again repeated, only the words "*are now*" are changed into "*were then*," and the addition of "Information given."

Among the numerous interments we have selected the following curious entries from the registers.—"1581, January 15, Margaret Willson, a Kendall woman, slaine with a tree in the churchyard." From this entry it would appear that trees formerly grew in the church-yard.—"1584, February 12, Lawrence Swift, Cook to my L. Busshope.—1585, January 15, William Houghton, of Rowegreene, died at Holdens, at the bridg foot, being come as a deponent betwixt Mr. Brereton, and Mr. Sherrington.—1591, Julie 16, Jeashina Regantrie, of Manchester a pyringrin, borne in Saxouy.—1592, September 22, Richard, sonne to Robert Birch, of mosside, 80 years younger than his father.—1593-4, March 24, William Hardy, of Manchester, he was borne from his house to his grave by them unto whom he was grandfather unto!!!!—1594, April 29, Thomas, Bastard to Robert Radcliff, & Anne Boardman, wh- Anne wth her said childe in her arms, did, about midnight, leape into the water to have spilt them

both, at wh. tyme the childe was drowned.—1631, June 29, Jane, Wyffe to ye Righthe worshipfull Francis Burditte, of Burditte, in ye Countie of Yorke, esquire.—1631, Aug. 11, Richard Marriotte, of Manchester, Innkeep., died of the plague.—1631, Aug. 13, Grace, the wyffe of Richard Mariote, died of the plague.—1631, Aug. 29, Robert Merriote, of Manchester, died of the plague.—1631, Sep. 12, John Heaton, died of the plague with dressing the house." (*See Vol. 1, p. 143, of this work.*)—1637, April 2, Robert Worsley, harber to Christ's College.—1662, April 3, Twoe Male Children of Elizabeth Bate, and Roger Houghton, of Chetam, hasehegotton, murdered and buried by the said Roger and his Wife, taken up againe, viewed by the Coroners quest, they all three sent to Lancaster, & ye Children buried at Manchester.—1688, Feb. 23, John Bertenhead, of Manchester, a great student.—1694, May 10, Mary, Wife to the late Dr. Birch, was hurried in the Somer house in the Garden, in Grindlowe."

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The date on the stone which covers John Mansure, should be 1800, instead of 16.—

Within the precincts of the church, but without any memorial, rest the ashes of William Crabtree, of Broughton, a Classic of superior talents, and an Astronomer of considerable acquirements. He was the son of John Crabtree, of Broughton, and through his mother Isabel, daughter of Francis Pendleton, of Manchester, was maternally descended from the Becks and the Bexwicks, the munificent benefactors to the Collegiate Church, during the reign of Henry VIII. He was born at Broughton, in 1610, and was baptized at the Collegiate Church on the 29th of July, that year; and in September, 1633, he married Elizabeth Pendleton, descended from another branch of that respectable family, by whom he had several children, but nearly all of them died young. There is every reason to suppose that Mr. Crabtree received the rudiments of his education at the Free Grammar School of Manchester; but it is certain that he was afterwards an Alumnus, in Emanuel College, Cambridge. At Emanuel's he formed an intimacy with Jeremiah Horrox, of Toxteth Park, which afterwards ripened into the sincerest friendship.

His observations on the Planets, which commence on the 1st of August, 1636, and end on the 14th of September, 1638, together with the Letters he received from Horrox, on the same science, between the years 1636 and 1640, all written in Latin, were printed in London, by William Godbid, in 1672; and at the end of the last Letter, which was bound up with many others, the following pathetic observations were found in Crahtree's own hand writing.

D. Jeremiæ Horroxii ad me Literæ, Annis 1638, 1639, 1640, usque ad mortis suæ diem, Jan. 3, manè, valde subitanæ; pridie quam statuerat ad me venire. Sic Deus finem imponit rehus subsolanis omnibus. Hiæ amisi (proh dolor) Charissimum mihi Horroxium! Hinc illæ lachrimæ! inæstimabile damnum!

To which the following observation was added by some other hand:

Sed &, non multis post diebus, etiam Crabtrium obisse audio.

But notwithstanding the above remark, it appears that Crabtree survived his friend upwards of three years, and died at his house in Broughton, and was interred at the Collegiate Church on the 1st of August, 1644, and is described in the registers "of Broughton, chapman," which at that day was synonymous to merchant of the present.

The registers commence in the 15th of Elizabeth, and the first entry of Baptisms is "1573, August 3, Elline, the daughter of Willm. Darbie." The first interment is "Robert Fyssher, Burd. Aug. 1, 1573," And the first marriage is "1573, August 19, Nicholas Cleaton, pash de P'st'wh. and Ellene Pendleton, istius."

The following table will show the increase or diminution of the BAPTISMS, BURIALS, and MARRIAGES, from the commencement of the registers to the year 1825, taken for the last year of every quarter of a century, distinguishing the number of males and females.

Anno Domini.	BAPTISMS.			BURIALS.			MARRIAGES.
	Males.	Females.	Total.	Males.	Females.	Total.	
1574	107	106	213	75	62	137	68
1600	108	100	208	63	77	140	72
1625	117	146	263	128	118	246	122
1650	77	67	144	96	88	184	35
1675	82	82	164	113	119	232	55
1700	117	114	231	121	107	228	131
1725	190	188	378	144	147	291	168
1750	337	314	651	394	409	803	280
1775	618	600	1218	303	305	608	474
1800	1217	1218	2435	769	838	1607	1092
1825	2230	2231	4461	436	426	862	2481

In 1831 an inventory was taken of all the register books in the Collegiate Church, from the commencement of them up to that year, which inventory was returned to Parliament in compliance with the stipulations contained in the population act. They were found to consist of 98 volumes, of various sizes, well bound, and in an excellent state of preservation.

The silver plate for the service of the Communion Table is used twice a month, and is of a splendid description. It consists of four ample Flaggons, each of which will contain about a gallon; and on the front of each is inscribed "*Deo et Ecclesiæ Mancuniensi Sacramanno 1708, Joannes Sandiford, D.D.D.*" A large Dish, within the centre of which is inscribed, "*The Gift of Mrs. Elizabeth Cartwright, Widdow, to y^e Collegiate Church of Manchester, Anno Dom. 1715.*" A large Salver has this inscription, "*This belongs to the Collegiate Church of Manchester, and was bought at the Parish Charge, Anno Dom. 1673.*" Four small Salvors of equal size, two of which bear the following inscription, "*This belongs to the Collegiate Church of Manchester, and was bought at the Parish Charge, Anno Domini, 1676;*" and the other two with, "*Deo et Ecclesiæ Mancuniensi Sacramanno 1708, Joannes Sandiford, D. D. D.*" Two Chalices, each of which is thus inscribed, "*Given to the Church of Manchester, by Margaret Nugent, Widdowe, 1626.*" Two other Chalices, each bearing this inscription, "*This belongs to the Collegiate Church of Manchester.*" A large embossed Pitcher, the front of which is inscribed with "*The Gift of Mrs. Mary Holbrook, to the Collegiate Church of Manchester, 1701.*"† And a small Flaggon without any inscription.

Since Dr. Hibbert recorded the names of the Collegiate body in June, 1830, two Fellowships have become vacant. The Rev. C. W. Ethelstone died at his house, at Crumpsal, 15th September, 1830, and was buried in the Chapel built by his father, at Chetham Hill; and at a Chapter held in the Collegiate Church, on Wednesday, October 6th following, the Rev. C. D. Wray, A. M., then Chaplain, was unanimously elected in his place.

About four o'clock in the morning, May 25th, 1832, the Rev. J. H. Mallory breathed his last at his Rectory, Mobberley, in Cheshire, and was buried with his ancestors in Mobberley Church. A Chapter was held on the 19th of June following, to fill up the vacant Fellowship. All the members of the Chapter were present; and the Rev. Richard Remington, Chaplain, was proposed and seconded, but the nomination was strongly objected to, yet no other candidate was put in nomination; after a discussion which lasted nearly three hours, the Chapter was adjourned to Saturday, June 30th. On which day the same parties met, and the Rev. Oswald Sergeant, A. M., Incumbent of the New Government Church of St. Philip's, in Salford, was proposed, seconded, declared duly elected, and the following day installed. Soon after the election Mr. Gatcliffe entered a protest against the appointment of Mr. Sergeant, on the ground that Mr. Remington had been duly elected at the previous Chapter, he, Mr. Remington, being the only candidate proposed at the first Chapter. But at a subsequent Chapter held in the early part of January, 1833, the dispute was amicably adjusted, the Rev. Oswald Sergeant retaining the office of Junior Fellow.

The members of Christ's College, Manchester, in January, 1833, are the following:

The Very Reverend Thomas Calvert, D. D., Warden.	
The Rev. John Gatcliffe, A. M.	} Fellows.
The Rev. John Clowes, A. M.	
The Rev. Cecil Daniel Wray, A. M.	
The Rev. Oswald Sergeant, A. M.	
The Rev. Richard Remington, A. M.	} Chaplains.
The Rev. Moses Randall, A. M.	
The Rev. Henry Fielding, A. M., Clerk in Orders.	
Mr. Humphrey Nichols, Parish Clerk.	} Laymen attached to the Church.
Mr. Thomas Parry, Deputy Parish Clerk.	
Mr. William Sudlow, Organist.	
Mr. William Eccles, Verger.	

* Mrs. Nugent was the daughter of a Mr. Goldsmith, and married Richard Nugent, a Mercer, in Manchester, in November, 1582, who died in February, 1708-9, by whom she had three sons, Edmund, Walter, and Richard, the eldest and youngest both died infants. Walter, the second son, in November, 1606, married Ellen Mosley, but whether he left any issue, is unknown to us. Mrs. Nugent was interred at the Collegiate Church, 10th February, 1630-1.

† Mrs. Holbrook did not long survive her benefaction, for she was buried at the Collegiate Church on the 8th of July, 1701.

The subjoined communication was received too late for Dr. Hibbert to insert in its proper place.

Sir,

The following inscription, which is engraved on an oblong polished Yorkshire flag, and now in a high state of preservation, was formerly placed over the door of the alms-houses in Millar's-lane, alluded to at page 13, Vol. II. They were taken down a few years ago, and the stone is now in the possession of James Beardoe, Esq., of George-street, Manchester; a gentleman distinguished by a truly anxious desire for the preservation of any ancient relics which may relate to the town of Manchester, or its vicinity, and who kindly permitted me to copy it about three years ago.

I am, Sir, yours truly,
JOHN PALMER.

Clarendon-street, July 12th, 1831.

To Dr. Hibbert, Edinburgh.

In usum Mancunij
pauperum erecta fuerunt
Hæc domicilia, Annuentibus
Irenarchis fideiq. commissoriis
per curam præfectorum
Anno Domini 1680.
Oswaldo Mosley Armig.
Jacobo Marler Gen.
Jacobo Radcliffe Gen.
Richardo Fox Gen.
Samuel Dickinson Gen.
Johanne Alexander Gen.
Edwardo Bootle Gen.
Humphredo Marler Gen.
Anno prædicto Emancipatoribus.

At page 157, Vol. II, the year "1643" was misprinted for 1763, and the date of the month, which has been copied from Aikin's *Manchester*, is incorrect. Mr. John Byrom died on the 26th of September, 1763, in the 72nd year of his age. See *Harrop's Manchester Mercury*, where, in addition to A. M. at the end of his name, he is stiled F. R. S. Mr. Byrom was buried in Jesus's Chantry, within the Collegiate Church, on the 29th of September, and the record of his interment in the Collegiate registers, is simply "Mr. John Byrom, A. M."

Page 334.

In the monumental inscription for the family of Johnson, by a mistake of the letter cutter, the name "Ornrod" is erroneously spelt; it should be Ormerod.

The following curious document, which is preserved among the Harl. MSS., Cod. 64, is so immediately connected with the History of the Collegiate Church, that we give it a place in the Appendix without any other comment, than to observe, that it is in the nature of a Petition from the Bishop of Chester to the King's majesty, setting forth two propositions. The first is, that in case his Majesty should not dissolve the College of Manchester, the Bishop modestly solicits that his Majesty would invest the Wardenship of the College, with all its revenues, in himself and his successors Bishops of Chester for ever. In the second place, that in case it should please his Majesty to dissolve or alter the said College, the Bishop might be preferred to the "house lands and tithes," and in exchange he would give the King, for his own use, his manor of Weston, in Derbyshire, with all its liberties and franchises. In both these propositions, the Bishop proposes that due care shall be taken for the maintenance of divine service in the Church of Manchester. But, however, with the bait of Weston, with all its franchises and advantages, it appears the King was not caught, and the College of Manchester yet remains on the foundation of De la Warre. We suppose this to have been the petition of Dr. John Bird, who filled the See of Chester from 1541 to 1556.

Petition of the Bishop of Chester to have Manchester College.

The bishop of Chestr' vnder thies ij sortes here followinge, maketh his petition.

FIRST that if it shall please the kyngs highness that the College of M. shall stand, they, the said bishop and his successours (in consideration that the country thereabout is populose and much destitute of preachers, and that also the said bishop hath no howse of residence within his large and ample diocese hut a lonely his howse at Chestr') may by his graces ordinaunce be made Warden and Rector of the said College, whereby the saide Bishop maye the better execute his office and dutye, implanting vertue and suppressing vitiose lyving, maynteyne honest hospitalitie, and otherwise rase the people thereabout, have vsed to come far from thens to Chestr' for confirmation of their children and other diu'se matters p'teyni'g to the said bishops office. And in this case the said bishop to geve to the Warden incūbent there nowe suche yerelie pension in redy money as shall be assigned to hym by the kyngs Maiestie or his counsaill. And in this case also the said bishop and his successor's shall continually maynteyne the seruice of God there, and sufficient charges for all the ministers there now beyng, as it shall be thought expedient by the kings highness.

The seconde sorte of petition is, that if it shall please the kings highnesse to dissolve or alter the said College, that then for cōsiderations above said, the said bishop maye be p'ferred to the house lands & tithes thereof portionally for the exchange of other lands as muche in value to the kings grace vse, hauing a respecte to the chargs which the said hisshop (sauing the king's maiesties better deuyse) thinketh of very necessitie must be supported, that is to say,

FIRST, the stipend & salary of one p'petual Vicar and foure curates to serue the cure there (which hath allmoste six thousand houselyng people) to the said Vicar yerely xli and to eu'y of the said curates viij^{li}. To fyve singyng men called Clerks, to eu'y of theij viij^{li} xij^s iij^d. To iij choristers to eu'y of theym iij^{li} vj^s viij^d. To one preacher xx^{li}. To one scholemaister for songe which shall also playe on the organes xli. To a butler, a cooke, a baker, a bruer, and a porter, to eu'y of theym v^{li} vj^s viij^d. For reparations of the Chauncell and other housyngs of the College, and for syngyng, breade, wyne, wax & linnen, and other diuerse charges xij^{li} xij^s. Also a repris' to the Lord La Warre, and to the ordinary and archdeacon iij^{li} xj^s jd.

Which chargs amounte yerely to the some of..... clxij^{li} ix^s ix^d.

And where the College was surveyed in the book of tenths only to clxij^{li} x^s xjd. } ccxxxvli x^s vjjd.
it is now surveyed to..... }

From which some of ccxxxv^{li} x^s vjd. the said charges deducted, remayneth... iij^{li} xij^s xd.

For which remaynder with some other p'cell of Land of the yerely value of xj^{li} xij^s vjd ob. or thereabout, the said bisshop is content to exchaūge his manor of Weston in the cōtie of Darhy beyng of the yerely value besides other great cōmodities—iij^{xx} iij^{li} xij^s v^d ob. This beyng considered in that exchaunge that the said bisshop and his successor's maye continue patrones of the p'sonages of Weston, Aston and Morley helonging to the said manor, or els to haue assigned vnto hyme suyche other p'sonages of like value, for as muche as the said Bisshope hath very fewe promotions to geue to his preachers and chapelayns. This beyng also remembred, that the Warden nowe incūbent at the said College may haue of the kings grace some cōuenient pension or other promotion during his life. And that the said Bisshop and his successor's shall not by reason of this exchaūge [be] onerat with any more tenthes or subsidies, then he was charged with before this exchaūg. And that he likewise he discharged of all Fees and ānuities goyng furth of the said College, and the other p'cell of Lands, if any suyche he.

And so by this exchaūge shall remayne to the kings vse [all things beyng honestly maynteyned at the said College] the foresaid manor of Weston, which in all good lands, where as the said College hath onely lands heyng allmoste all tenements, the yerely value but xli vj^s iij^d. the residue beyng tithes and mortuaries, &c.

The value and cōmodities of the manor of Weston lying within iij miles of Darby, bey theis.

First, a goodly mansion place even for best knight in all the shire of the yerely rent of... iij^{xx} iij^{li} xij^s v^d ob.

Itm, Morley parke more than ij myles, with great plenty of tymb' and wood, of which may be made iijc^{li}.

Itm, iij towneshipes with iij p'issche churches belonging to the said Lordeship.

Itm, ij Leates, one at thānūciation of our Lady, the other at Michelmas.

Itm, all Frayes and americiaments.

Itm, for euery fortentyght courte.

Itm, thassise of Victualls with diu'se privilegs.

Itm, the Fishing in Trente.

Of which manor with comodities, if some men had theym that could well 'Spt theym, there wold be made double rent thereof.

The cause of the said Bisshops petition is, for the cōsideration above rehersed, and that also the said manor of Weston lyeth above xl myles out of the said bisshops diocese, so that he can not vse the cōmodities thereof so well as he maye of londs nearere. And herein he humbly desireth the kings maiesties fauor, and the rather for the paynes and charges that the said bisshop hath more lately taken in his graces Cōmission for the survey of Collegs Free Chapels chauntreys &c.

Indorsed.

The Bushope of Chesteres Petȳcon to H. 8 or E. 6 to Exchange lands wch he had in Darbeshir belonging to the see, for other lands in Manchester.—[fo. 75.]

A splendid monument is now in the hands of Mr. Chantrey, to the memory of Miss Frances Hall, who was buried the 11th of June, 1828, in the Chantry of St. John the Baptist, and it is intended to be placed in Jesus's Chantry. The intended monument is executing at the expense of the Trustees of the Royal Infirmary in this town, to which institution, as well as many others, she was a liberal benefactress.

I N D E X

TO

THE HISTORY AND ARCHITECTURAL DESCRIPTION

OF

THE COLLEGIATE CHURCH.

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